PART XIX.

THE

DHARMA S'ASTRAS.

(Text and Translation

OF

THE TWENTY SAMHITA'S.)

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M.A.,

Rector, Keshub Academy,

Author of the English Translations of the Râmâyanam, Mahâ-Bhâratam, Srimadbhâgavatam, Mahânirvâna-Tantram, Harivams'a, Agni Purânam, Mârkandêya Purânam, &c., &c.

CALCUTTA

SOCIETY FOR THE RESUSCITATION OF INDIAN LITERATURE.

40, NAYAN CHAND DUTT'S STREET.

1907.

VASISHTHA SAMHITA'.

CHAPTER I.

Now therefore* [is] the enquiry into the sacred law for the welfare of men. Knowing and following [it *i.e.*, the sacred law] a religious man becomes most worthy of praise in this world and after death. The sacred law [has been settled by] the revealed texts. On failure of this, the practice of the Sishtas† (has) authority. Religious practices and customs [which prevail in the country lying] to the south of the Himalaya and to the north of the Vindhyâ, must be every where acknowledged, but not different ones [are to be considered] as sacred laws.

[People] say that this (tract of the country) is A'ryávarta. Some [say that the country of the A'ryas is situated] between [the rivers] Gangâ and Yamuná; [others say] as an alternative that so far as the black antelope grazes [the country is full of] Brahma effulgence.‡ Now the Bhállavins§ quote [the following] verse in the Nidána.||

---

* Krishna Pandit, the commentator, holds that the word *atas* (therefore) is used to indicate that one, after initiation, is to be taught prescribed rules.

† One whose heart is free from desire. The definition occurs in the body of the text of the Benares edition.

‡ The text is *Brahmavarchhasam*: Brahma effulgence is the literal rendering: it means spiritual pre-eminence as adopted by Buhler.

§ See Max-Muller's History of Sanskrit literature. P. 193.

|| It is a section of law dealing with the disquisition of the countries.

In the west the river rambling into the ocean,* in the east the region where the sun rises as far as the black antelope wanders so far [is found] Brahma effulgence.

The religious instructions which men, deeply versed in the three *Védas* and acquainted with the sacred law, declare for purifying one's self and others are Dharma (sacred laws); there is not the least doubt in it.

In the absence of (express) revealed texts Manu has declared the laws of countries, castes and families. He who sleeps at sunrise or sunset, he who has deformed nails or black teeth, he whose younger brother is married first, he who has espoused before his elder brother, the husband of a younger sister married before the elder, the husband of an elder sister, whose younger sister is married before, he who kills (*i.e.*, neglects the recitation of) the *Mantram*, he who slays a Bráhmaṇa, these all are sinful men.

They say that there are five henious crimes (Mahápátaka) *viz.*, violating a preceptor's† bed, drinking spirituous liquor, killing an embryo, stealing the gold of a Bráhmaṇa, associating with out-castes either by [holding] spiritual or matrimonial [alliances with them.]

Now they quote the example :—

He, who during a year associates with an outcast, becomes outcasted by sacrificing for him, by teaching him, by a matrimonial alliance [with him] and by using the same carriage or seat.

---

* Another text is *Sindhurvidharani :* The commentator Krishna Pundit means it ocean. Buhler translates it as boundary-river which is probably the Saraswati. We have followed the text *Sindhurviharani*. *Vidharani* can never be an adjective of *Sindhu* which is masculine.

† The term *Guru* may also mean father, meaning ' Knowing one's own step-mother.

Now they quote the example :—

On learning being destroyed [one] may again acquire it : but all is destroyed with the loss of caste. By virtue of pedigree even a horse becomes estimable therefore [men] should wed wives from a respectable family.

The three castes shall remain under a Brâhmaṇa's control. The Brâhmaṇa shall declare their duties and the king shall carry them into practice. And a king, who rules in accordance with the sacred law, may take the sixth part of the riches (of his subjects), except from Brâhmaṇas. He [also] obtains the sixth part [of merit] of *Ishta* (sacrifices) and *Purtta* (charitable works). It is said that the Brâhmaṇa first made the Védas known. The Brâhmaṇa saves [one] from misfortune. Therefore a Brâhmaṇa shall not be made to pay taxes. Soma is his king. It is declared that it (*i.e.*, such conduct) brings on well-being both in this world and in the next.

CHAPTER II.

THERE are four castes (Varṇa), Brâhmaṇas, Kshatriyas, Vais'yas and S'udras. Three castes, Brâhmaṇas, Kshatriyas, and Vais'yas (are called) the twice-born. Their first birth is from their mother and the second from the investure with the sacred girdle. There (*i.e.*, in the second birth) Savitri is the mother and the preceptor is said to be the father. They call the preceptor father because he gives instructions in the Veda.

They quote the following example :—Indeed the virile energy of a man, learned in spiritual science, is

of two sorts, that which is above the navel and the other such is situated below; through that which is above the navel his offspring is produced when he invests one with the sacred thread and makes him holy. By that which resides below the navel, the children of his body are produced on their mother. Therefore they [should] never say to a *S'rotriya*, who teaches the *Véda* "Thou art destitute of a son."*

Hârita quotes the following verse :—

There is no religious rite for a [child of the twice-born] before he has been invested with the sacred girdle. His conduct shall be known as equal [to that of] a S'udra before his new birth from the Veda. [The above prohibition relates to all rites] except those connected with libations of water, [the exclamation] Swadhâ, and the departed manes.

[Sacred] learning approached a Brâhmaṇa [and said] "Preserve me, I am thy treasure, reveal me not to an envious person, nor to a wily man, nor to one who has broken his vow. I shall then remain powerful.

He, who covers [him], with great difficulty, with truthful deeds, confers on him immortality; [the pupil] shall consider [such a preceptor] as his father and mother; he must not grieve him [by saying] 'I am indebted to none.'

As those Vipras, who after being instructed do not honor their preceptor by their speech, in their hearts, or by their acts, will not be profitable to their teacher so the sacred learning will not profit them.

Reveal me, O Brâhmaṇa, as to the keeper of thy treasure, to him whom thou shalt know as pure,

---

* Some texts read *apujya* (unworthy of adoration) for *aputra*.

attentive, intelligent and celebate and who will not grieve or revile thee."

As fire consumes a room so Brahma (Veda), not honored [destroys the enquirer]. One shall not proclaim the Veda to him who does not show him honor according to his ability.

The duties of a Bráhmaṇa are six *viz.*, studying the Veda, teaching, sacrificing, officiating as a priest for others, giving alms and accepting gifts.

The duties of a Kshatriya are three *viz.*, studying, sacrificing for himself, and giving alms. His own [special duty is also] to protect his subjects according to spiritual injunctions* : let him gain his livelihood thereby.

Those three [are also the occupation] of a Vais'ya besides agriculture, trading, tending cattle, and lending money at interest.

To serve these (*i. e.* the three superior castes is the occupation) of a S'udra.

These (*i.e.*, the S'udras) have no fixed regulation about their means of livelihood, [arrangement of] hairs and dresses ; but they must not allow the lock on the crown to remain untied.

Those, who are unable to live by their own lawful occupation, may adopt one which is not sinful but never one which is sinful. Having resorted to a Vais'ya's mode of living a Bráhmaṇa and a Kshatriya, while maintaining themselves by trade [shall not sell] stones, salt, hempen [cloth], silk, linen [cloth], skins, a dyed woven cloth, prepared food, fruits, roots, perfumes, treacles, water, the juice extracted from medicinal herbs,

---

* There are two readings *S'âstrena* and *S'astrena.* The latter means 'with his weapons.'

Soma, weapon, poisons, milk, preparations from milk, iron, tin, lac and lead.

Now they quote the following verse as an example:

By [selling] meat, lac and salt, a Bráhmaṇa becomes directly outcasted: by selling milk he becomes [equal to] a S'udra after three days.

Among domesticated animals, those with uncloven hoofs and those that have an abundance of hair, any wild animals, birds, tusked animals [must not be sold]; of grains they declare sesamum [as forbidden.]

Now they quote the following verse as an example:—

If one applies sesamum to any other purpose save food, annointing and gifts he will be born again as a worm and together with his departed manes be plunged into excreta.

If they fail to gain their livelihood by selling rice they may sell sesamum at pleasure if they have themselves produced it by tillage.

Rasa (substance for flavouring food) may be given either in an equal quantity or less in exchange for a *Rasa*, but never salt. It is permitted to barter sesamum, rice, cooked food, learning and men (*i.e.*, slaves). Even by exchange a Bráhmaṇa shall not take boiled rice from a Kshatriya who lends [money] at an exhorbitant rate of interest.

Now they quote the following verses as an example:

He who purchasing rice at a fair price, sells it for a higher price, is called a *Vardhushika* (usurer) and is blamed amongst those who recite the *Véda.*

Usury and killing an embryo when weighed in the scales the destroyer of an embryo remains at the top and the usurer sinks downwards.

One should give at pleasure gold double and grain treble [its value on repayment] unto a sinful [usurer] destitute of all religious deeds; [the case of flavouring substances] has been explained by [the regulation about] grain. Similar is [the case of] flowers, roots and fruits. [They may lend] what is sold by weight [taking] eight times [the original value at the time of re-payment].

Now they quote the following verses as an example:

By the king's will* shall stop the interest on articles. And after the coronation of [a new] king the capital grows again.

Two in the hundred, three, four and five, as has been laid down in the *Smriti* one may take interest monthly according to the order of the castes.

Hear the interest for a money-lender declared by the words of Vasishtha, five máshás for twenty: in this the law is not violated.

CHAPTER III.

[THE Bráhmaṇas] who neither study nor teach the *Véda*, nor maintain sacred fires, become of the conduct of a S'udra. Without studying the *Rik*, one does not become a Bráhmaṇa. They quote a sloka from Manu on this subject. " A twice-born person, who not having

---

* There are two readings *rajanumatabhavena* and *rajatu-mrita-bhavena.* We have followed the first. Dr. Buhler has followed the second and translated " the king's death shall stop etc." The succeeding passage tacitly indicates that interest is stopped on the death of a king. In that case it is merely a tautology. The one, that we have followed, clearly lays down a law that a king can stop the accumulation of interest at any time he likes.

studied the *Véda*, spends his labour on another [subject], soon falls, even while living, to the condition of a S'udra and his descendants after him.

He who lives by trade [does not become a Bráhmaṇa]; nor he who lives by usury; nor those who obey a S'udra's commands, nor a thief, nor a physician.

The king shall punish the village where Bráhmaṇas, failing to observe their sacred duties and study the *Véda*, live by begging, for it feeds the thieves.

What four or three (Bráhmaṇas), who have mastered the *Védas*, proclaim must be recognized as the sacred law, not [the determination] of a thousand inferior persons.

Many thousands [of Brâhmaṇas], who do not observe their sacred duties, who are not acquainted with the *Mantram* and who subsist only by the name of their caste, cannot form a Synod.

That sin, which ignorant persons, unacquainted with the sacred law, preaches, shall fall, multiplied a hundred-fold, on the speakers.

Offerings to the celestials and the departed manes must daily be given to a S'rotriya alone. Gifts made to a person who has not read the Veda do not gratify the celestials.

If an ignorant person lives in one's own house and a man vastly read in the S'ruti at a distance, gifts should be given unto the learned: there is no sin in neglecting an ignorant wight.

The sin of neglecting a Bráhmaṇa is not committed against a twice-born person who is ignorant of the Veda. Passing by a burning fire one does not offer libations into ashes.

An elephant made of wood, an antelope made of leather, and a Bráhmaṇa indisposed to the study of the Veda—these three have nothing but the name.

In those kingdoms where ingorant men eat the food of the learned, food meets with destruction and a great evil appears.

If any one finds treasure [the owner] of which is not known the king shall take it giving one sixth to the finder. If a Bráhmaṇa, who is given to the performance of six fold sacred duties, finds it the king shall not take it.

They say that by killing an assasin with a view to personal safety one commits no sin. There are six classes of assasins *(âtatâyins)*.

Now they quote the following verses on the subject :—

An incendiary, a poisoner, one holding a weapon in his hand, a robber, the taker away of lands, the seducer of another man's wife—these six are called assasins (*âtatâyins*).

One does not become guilty of Brahmanicide, if he kills an assasin who comes with the intention of slaying, even if he is a master of the entire *Veda* together with the Upanishads.

He, who kills an assasin well-read in the *Vêda* and hailing from a good family, is not visited, by that deed, by the guilt of the murderer of a learned Bráhmaṇa ; [in] that [case] fury recoils upon fury.

A Trináchiketa, one who keeps five fires, a Trisuparṇa, one who [knows the texts of] the four sacrifices (Ashvamedha, Purushamedha, Sarvamedha and Pitrimedha), one who knows Vájasena [branch of the White Yajur *Veda*], one who knows the six Angas, the son

of a woman married according to the Brahma rite, one who knows *Chhandas* (Vedic metre), one who sings *Jesthasâman*, one who knows the *Mantram* and the Bráhmaṇa, one who studies the sacred law treatises, one whose ancestors, both on the mother's and on the father's side, are known to have been *S'rotriyas* and learned men and Snátakas are the sanctifiers of the row.

[Four students of] the four *Vedas*, one who knows *Mimánsâ*, one who knows the Angas, a preceptor of the sacred law, three leading men of the three *A'sramas* (orders) constitute a *parishad* (a legal assembly) consisting, at least, of ten [members].

He, who after having invested a pupil with the sacred thread teaches him the *Véda*, is called an *A'chârya*.

He, who teaches a portion of the *Véda*, is called an *Upâdhyâya* (sub-teacher); similarly one who [teaches] the Angas (subsidiary subjects) [of the *Vêdas*].

A Bráhmaṇa and a Vais'ya may take up arms in self-defence, or in [order to prevent] a confusion of the castes. That (*i.e.*, to take up arms) however is the daily [occupation] of a Kshatriya on account of his privilege for protecting.

Having washed his feet and hands up to the wrist and sitting with his face directed towards the east or the north he shall thrice rinse his mouth with water out of *Brahmatirtha*, the part of the hand above the root of the thumb, without uttering any sound. He shall twice wipe [the mouth]. He shall touch with water the cavities [of the head] He shall pour water on his head and on the left hand. He shall not sip water walking, standing, lying down or bending low.

A Brâhmaṇa [becomes pure by sipping] water, free from bubbles and foam, that reaches his heart. A

Kshatriya [becomes] pure [by sipping water] reaching his throat; a Vais'ya by water that wets his palate; a woman and a S'udra by merely touching water [with the lips.].

The offering of water may be performed by a son. [One shall not purify himself with water] that has been defiled with colors, perfumes, or flavouring substances, nor with what is collected from unclean places. Drops [of saliva], falling from the mouth, which do not touch a limb of the body, do not make [one] impure.

If after having sipped water one sleeps, eats, drinks, or bathes he must again rinse his mouth with water.

Similarly if [one] puts on a cloth or touches the lips on which no hair grows. No defilement is caused by the hair of the moustache [entering the mouth].

If [remnants of food] adhere to the teeth [they are pure] like the teeth; and one is purified by swallowing those which [become detached] in the mouth.

One is not made impure by the drops which fall on his feet while some body gives to others water for rinsing mouth; they are said to be equally [clean] as the ground.

If while moving about in an eating house one touches the residue of food he shall then place that thing on the ground, sip water and afterwards move on again.

One should sprinkle with water all objects [the purity of which] may be doubtful.

Wild animals killed by dogs, a fruit thrown by a bird [from the tree], what has been spoiled by children, and what has been done by women, enumerating all these Prajápati (the Lord of all created beings) has declared them to be pure.

of a woman married according to the Brahma rite, one who knows *Chhandas* (Vedic metre), one who sings *Jesthasâman*, one who knows the *Mantram* and the Bráhmaṇa, one who studies the sacred law treatises, one whose ancestors, both on the mother's and on the father's side, are known to have been *S'rotriyas* and learned men and Snátakas are the sanctifiers of the row.

[Four students of] the four *Vedas*, one who knows *Mimánsâ*, one who knows the Angas, a preceptor of the sacred law, three leading men of the three *A'sramas* (orders) constitute a *parishad* (a legal assembly) consisting, at least, of ten [members].

He, who after having invested a pupil with the sacred thread teaches him the *Véda*, is called an *A'chârya.*

He, who teaches a portion of the *Véda*, is called an *Upâdhyâya* (sub-teacher); similarly one who [teaches] the Angas (subsidiary subjects) [of the *Vêdas*].

A Bráhmaṇa and a Vais'ya may take up arms in self-defence, or in [order to prevent] a confusion of the castes. That (*i.e.*, to take up arms) however is the daily [occupation] of a Kshatriya on account of his privilege for protecting.

Having washed his feet and hands up to the wrist and sitting with his face directed towards the east or the north he shall thrice rinse his mouth with water out of *Brahmatirtha*, the part of the hand above the root of the thumb, without uttering any sound. He shall twice wipe [the mouth]. He shall touch with water the cavities [of the head] He shall pour water on his head and on the left hand. He shall not sip water walking, standing, lying down or bending low.

A Brâhmaṇa [becomes pure by sipping] water, free from bubbles and foam, that reaches his heart. A

Kshatriya [becomes] pure [by sipping water] reaching his throat; a Vais'ya by water that wets his palate; a woman and a S'udra by merely touching water [with the lips.]

The offering of water may be performed by a son. [One shall not purify himself with water] that has been defiled with colors, perfumes, or flavouring substances, nor with what is collected from unclean places. Drops [of saliva], falling from the mouth, which do not touch a limb of the body, do not make [one] impure.

If after having sipped water one sleeps, eats, drinks, or bathes he must again rinse his mouth with water.

Similarly if [one] puts on a cloth or touches the lips on which no hair grows. No defilement is caused by the hair of the moustache [entering the mouth].

If [remnants of food] adhere to the teeth [they are pure] like the teeth; and one is purified by swallowing those which [become detached] in the mouth.

One is not made impure by the drops which fall on his feet while some body gives to others water for rinsing mouth; they are said to be equally [clean] as the ground.

If while moving about in an eating house one touches the residue of food he shall then place that thing on the ground, sip water and afterwards move on again.

One should sprinkle with water all objects [the purity of which] may be doubtful.

Wild animals killed by dogs, a fruit thrown by a bird [from the tree], what has been spoiled by children, and what has been done by women, enumerating all these Prajápati (the Lord of all created beings) has declared them to be pure.

A vendible article tendered for sale, and the faces of women are never impure. What has been dirtied by gnats and flies is never impure. Similarly [is] water collected on the ground and what satisfies the thirst of cows—enumerating all these Prajápati has declared them pure.

Any thing contaminated by unclean [substances] becomes pure when the stains and the smell have been removed by water and earth. Objects made of metal, those made of clay, those made of wood and a cloth made of thread shall be [severally] scoured with ashes, heated by fire, planed and washed. Stones and jems [should be treated] like objects made of metal; conch-shells and pearl-shells like jems; objects made of bone like wood. Ropes, chips [of bamboo] and leather become pure [if treated] like clothes; fruits and *Châmasa* (a vessel for drinking *Soma* juice at a sacrifice) [if rubbed] with [a brush of] cow-hairs; a linen cloth [if smeared] with a paste of yellow mustard [and washed afterwards with water]. A land becomes pure, proportionate to the degree of defilement, by sweeping [the spot], by besmearing with cow-dung, by scraping it, by sprinkling [water] or by heaping [pure earth] on [it].

Now they quote [the following verses] as an example.

Land is purified by these four ways, (*viz.*,) by digging, burning, scraping, being trodden by cows, and fifthly by being besmeared with cow-dung.

A woman becomes purified by her monthly course; a river becomes purified by its current; a bell-metal becomes purified by ashes and a copper by acid [substances.]

But an earthen vessel, that has been defiled by

spirituous liquor, urine, excreta, phlegm, pus, tears or blood, is not purified even by another burning.

The body is purified by water, the mind is purified by truth, the soul by learning and austerities and the understanding is purified by knowledge.

Gold is purified by water only, similarly silver. The *Tirtha*, sacred to the deities, lies at the base of the little finger. That sacred to human beings is at the tip of the fingers. That sacred to the fire is in the middle of the hand. That sacred to the departed manes [lies] between the fore-finger and the thumb.

One shall honor his morning and evening meals [saying] "they please me." [In the offerings of food to] the departed manes [one should say] "I have dined well." [On the occasion of dinners given for attaining] prosperity [one should say]. "It is perfect."

CHAPTER IV.

THE four castes are marked out by their origin and particular initiatory rites. The Bráhmaṇa was his mouth, the Kshatriya formed his arms, the Vais'ya his thighs, the S'udra was born from his feet. He created the Bráhmaṇa with the *Gáyatri*, the Kshatriya with the Trishtubh, the Vais'ya with the Jagati and the S'udra without any metre. This indicates [that a S'udra] shall not receive the sacraments. [His] refuge shall be in the [first] three [castes]. Truthfulness, absence of anger, liberality, abstention from injuring living creatures and the procreation of the offspring [are duties common] to all. One may slay an animal when he worships the manes, the deities and the guests. On [offering]

a Madhuparka [to a guest], at a sacrifice, in all rites for the deities and manes, on all these occasions only one may slay an animal; so hath Manu said.

[One can] never procure meat without injuring living creatures, and to injure living creatures does not procure heavenly bliss. Therefore destruction [of animals] at a sacrifice is no destruction.

One may cook a full-grown ox or a full-grown he-goat for a Bráhmaṇa or a Kshatriya guest. In this way they offer hospitality. One should perform both watery rites and [the assumption of] impurity on the death [of a relative] who completed the second year. Some say that [this rule applies also to children] that died after teething. After having burnt the body [the relatives] shall enter water without looking at [the place of cremation].

Thereupon they, stationed there, of odd numbers and facing the south, perform the watery rites with both hands, right and left. That which is south is the region of the departed manes. Having gone home they shall sit fasting, for three days, on mats. If unable [to fast so long] they shall live on food bought or given unsolicited.

It is laid down that death impurity lasts for ten days in [case of] *Sapinda* [relatives]. The counting of days shall begin with that of death. It has been ordained that *Sapinda* relationship extends to the seventh generation. It has been declared that [impurity on the death of] an unmarried woman [extends] to the third generation and [lasts] for three days. Others* [than the blood relations] shall perform [obsequies] for married

---

* The text has *Itara*. We have given the literal rendering—it means that her husband's relatives shall perform the obsequies.

women. They (*i. e.*, married women too [shall observe impurity] for them (*i. e.*, their husband's relatives). [The rule of impurity] shall be exactly the same on the birth of a child for those men who long for complete purity or for the mother or father on account of their [supplying the] seed.

Now they quote the following verses as an example:

On the birth [of a child] the male does not become impure if he does not touch [the mother], for there menstrual blood is known to be pure which does not exist in males.

A Bráhmaṇa becomes purified after ten nights, a Kshatriya after fifteen nights, a Vais'ya after twenty nights and a S'udra after a month.

If [a twice-born persou] eats [the food of] a S'udra during a birth or death impurity he shall enter into a dreadful hell and be born in the womb of an animal.

[A twice-born person], who eats, by appointment, cooked food [from a S'udra's house] during the period of impurity, shall become a worm after death and lead his life.

It has been declared that [such a sinner] becomes pure by reciting the Samhitá for twelve months* or twelve half months† while fasting. On the death of a child of less than two years, or on a miscarriage, the impurity of the *Sapindas* lasts three nights.‡ Purification is immediate [according to Gautama.] If [a person] dies in a foreign land and [his *Sapindas*] hear [of his death] after ten days the impurity lasts for one

* This is the penance when one commits the sin knowingly.

† This is the penance when one commits a sin unknowingly.

‡ *i.e.*, Three days and nights.

night. If one, who has killed the sacred fire, dies on a journey [his *Sapindas*] shall perform his obsequies* and shall duly observe the impurity of death. So Gautama [says]. Touching a sacrificial post, an ascetic, a cremation ground, a woman in menses one who has lately given birth to a child and other impure men one shall bathe his head after sipping water.

CHAPTER V.

A WOMAN is never independent; she has males for her masters. That she has no fire or watery rite, is known to be untrue.

Now they quote the following verses as an example:

[Her] father protects [a woman] in child-hood, her husband in her youth and her sons protect her in old age; a woman is never fit for independence.

Her penance for being unfaithful to her husband has been spoken of in the [section on] secret penances. Month after month menstrual discharge dissipates her sins.

A woman, in her course, remains impure for three nights. [During that time] she shall not apply collyrium to her eyes, bathe in the water, sleep on the ground, sleep during the day time, touch fire, make a rope, clean her teeth, eat meat, look at the planets, laugh, do any work, drink water, out of her joined palms or out of a bell-metal, copper or iron vessel. It has

---

* Shall make a dummy with the Kusa grass and then burn it. This is also the practice when nothing is heard of a person gone to a foreign country.

been declared, that Indra having killed the three-headed son of Twasthri was seized by sin and considered [himself so affected]. All beings cried out against him [saying] "O thou slayer of a learned Bráhmaṇa! O thou slayer of a learned Bráhmaṇa!!" He ran to women [and said] "Take upon yourselves the third part of this my sin of Brahmanicide." They said, "What shall we have [for doing thy wish]?" He said, "Choose a boon." They said "May we obtain offspring during our season and may we live at pleasure with our husbands till the time of giving birth to children." They having obtained the boon and being replied 'So be it' took upon themselves the third part [of the sin] of Brahmanicide. Therefore the murder of a learned Brâhmaṇa takes place every month [with their menstrual discharge]. Therefore one shall not take food from a woman in her courses for such one puts on, every month, the shape of the guilt of Brahmanicide. The Brahmavâdins [the reciters of the Veda] say:— "Collyrium and ointment must not be accepted from her, for that is the food of women. They do not like the conduct of those women in that condition and say "She shall not approach me." Those [Brâhmaṇas in] whose [houses] menstruating women sit, those who preserve no sacred fire, and those in whose family there is no S'rotriya are all sinful and equal to S'udras.

CHAPTER VI.

To live, according to regulations, is undoubtedly the highest duty of all men. One, whose soul is

contaminated by vile conduct, perishes in this world and in the next.

Neither austerities, nor the Veda, nor the Agnihotra, nor gift of sacrificial presents can save one who has resorted to low conduct and deviated [from the path of duty.]

The Vedas do not purify him who is devoid of good conduct, though he may have studied them together with the six Angas; the metres leave this man at death as full-pledged birds leave their nest.

Like unto beautiful doors* [unable to please] a blind man how can all the Vedas with the six Angas and esoteric sciences please a Brâhmaṇa who is devoid of good conduct?

The sacred metres do not save, from sin, the deceitful man who behaves deceitfully. If one syllable is studied completely that Veda purifies duly.†

A man of bad conduct is blamed in this world, suffers from misery, is always affected by diseases and becomes short-lived.

From good conduct proceeds spiritual merit, from good conduct proceeds wealth, through good conduct one acquires prosperity and good conduct destroys inauspicious marks.

Although destitute of all good marks a man, who follows good conduct, has faith and is free from envy, lives a hundred years.

---

* The Benares text reads *dára* which Buhler has translated as wife; in that cas *darshaniyas* must be in the singular.

† The Benares text differs which Buhler, differing with the commentator, translates as follows:—"But that Veda, two syllables of which are studied in the right manner, purifies, just as the clouds give beneficent rain in the month of Isha." Isha is another name of Asvina, the month of September.

Eating, acts of evacuation, dalliance and practice of austerities shall be performed secretly by one who is conversant with the sacred law; speech, intellect, energy, austerities, wealth and age must be most carefully concealed.

A man shall void urine and fœces facing the north in the day-time; but in the night he shall do it facing the south; doing so his life will not be injured.

The understanding of that man perishes who passes urine against a fire, the sun, a cow, a Brâhmaṇa, the moon, water and the twi-lights.

One shall not pass urine in a river, nor on a path, nor on ashes, nor on a cow-dung, nor on a ploughed field, nor on one that has been sown, nor on a grass-plot.

Either in the shade or in darkness, either in the night or in the day a twice-born person may pass urine in any position he pleases when he fears for his life.

One shall perform [the purification] with water fetched [for the purpose]: he shall perform bath with [what is] not fetched [for the purpose]; [for purification] a Brâhmaṇa shall take earth that is mixed with gravel, from the bank [of a river.]

Five sorts of earth must not be used, *viz.*, such as lies in the water, such as lies in a temple, what is on an ant-hell, on a hillock, thrown up by rats and left by one after cleaning himself.

The organ must be cleaned by one [application of] earth, the [right] hand by three, both [feet] by two, the anus by five, the one (*i e*, the left hand) by ten and both (*i.e.*, hands and feet) by seven [applications.]

Such is the purification for a house-holder, it is double for religious students, treble for hermits and quadruple for ascetics.

Eight mouthfuls form the meal of an ascetic, sixteen that of a hermit, thirty-two that of a house-holder and an unlimited quantity that of a religious student.

An ox, a student, and a Brâhmaṇa who has kindled the sacred fire, can do their work if they eat; without eating [much] they cannot do it.

He is said to be destitute of action who is not attached to penances, charities, offerings to a deity, religious observances, self-imposed restraint, sacrifices and sacred duties.

The concentration of the mind, austerities, subjugation of the senses, charity, truthfulness, purity, compassion, sacred learning, temporal learning, discriminating knowledge, and faith in the existence of God are the characteristic marks of a Brâhmaṇa.

Those Brâhmaṇas can save [from evil] who are perfectly self-controlled, whose ears are filled with spiritual texts, who have subdued organs of sense and action, who have ceased to injure living beings, and who close their hands when gifts are given.

One who is envious, one who is wicked, one who is ungrateful, and one whose anger lasts long, these four are *Chaṇḍâlas* by deeds; the fifth is one birth.

Bearing enmity for a long time, envy, speaking untruth, vilifying Bráhmaṇas, wickedness and cruelty,— know [them], as the characteristics of a S'udra.

Some become worthy recipients of gifts, on account of their proficiency in the *Véda* and some through the practice of austerities. But that Brâhmaṇa, whose

stomach does not contain the food of a S'udra, is even the worthiest of all recipients.

[A Bráhmaṇa, whose] limbs are nourished by the food and flavouring substances [given by a] S'udra, does not meet the path leading upwards, even if he daily studies [the *Véda*], offers oblations to the fire and performs sacrifices.

If a twice-born person dies with the food of a S'udra in his stomach he will become a village-pig [in the next birth] or be born in [that S'udra's] family.

If after being fed with a S'udra's food he holds sexual intercourse his sons will belong to the giver of the food and he shall not ascend the celestial region.

[The learned] declare him as the worthy recipient who is endued with Vedic studies, who is of good family, who is of subdued passions, who is stationed in the All-intelligent, who fears sin, who knows much, who is beloved of the females [of his family], who is religious, who is a refuge of cows, and who is forgiving by the practice of penances.

Just as milk, curd, clarified butter and honey, poured into an unburnt earthen vessel, perish on account of the weakness of the vessel, and neither the vessel nor those liquids [remain], so a man, devoid of learning, who accepts cows or gold, clothes, a horse, land or sesamum, becomes ashes like a wood.

One shall not make his joints or his nails crack. He shall not drink water with folded palms. He shall not strike a king with his foot or his hand. He shall not strike water with water. One shall not strike down fruits with brick bats, nor a fruit by throwing another fruit at it. He shall not take sesamum paste with

folded palms. He shall not learn a language spoken by Mlechhas.

Now they quote the following verses as an example:

The opinion of the S'ishtas is that a man shall not be unusually active with his hands, nor with his feet, nor with his eyes, nor with his tongue and limbs.

Those Brâhmaṇas, in whose families the study of the Vedas, with all the subsidiary subjects, is hereditary, are to be known as S'ishtas on account of their seeing perceptibly the revealed texts.

He, indeed, is a Brâhmaṇa of whom no one knows if he is good or bad, if he is ignorant or deeply learned, if he is of good or bad conduct.

CHAPTER VII.

THERE are four A's'ramas or orders, *viz.*, the student, the house-holder, the hermit and the ascetic. Of them a man, who has studied one, two or three Vedas without violating the rules of studentship, may enter any of these whichsoever he pleases. A [perpetual] student shall serve his preceptor until death; in case the preceptor dies he shall serve the sacred fire. It is known [in the Veda] that a preceptor is the sacred fire. [A religious student] shall be of controlled speech, eat in the fourth, sixth or eighth hour of the day and go out a-begging. He shall remain under his preceptor, wear either matted locks or one on the crown of his head, follw the teacher while walking, stand while he is seated and remain seated while he lies down. He shall study on being called by the preceptor to do so. Having dedicated [unto the preceptor] all that he has

received by begging he shall eat with his permission. He shall avoid to sleep on a cot, to clean teeth, to rub oil on the body and to apply collyrium. He shall remain standing during the day and seated during the night. He shall bathe thrice a day.

CHAPTER VIII.

A house-holder shall be of suppressed anger and joy. Having bathed he shall, commanded by the preceptor, take for a wife a young female of his own caste who does not belong to the same Gotra or Paravara, and who has not had intercourse [with another man], who is not related within five degree on the mother's side nor within seven degrees on the father's side. He shall offer oblations to the nuptial fire. He shall not send away elsewhere a guest who comes in the evening. A [guest] shall not live in his house without recieving food.

If a Brâhmaṇa, coming to his (*i.e.* a house-holder's) house for residence, does not take food he shall go away taking with him all the spiritual merit [of that house-holder].

A Brâhmaṇa, who lives for one night only, is called a guest (*atithi*) in the Smriti, for *atithi* is he who lives for a short time only.

A Brâhmaṇa, who lives in the same village or one who comes on pleasure or business, is not [called] an *atithi.* [But a guest], whether he comes at the proper time or an improper hour, must not live in the house [of a house-holder] without taking his food.

[A householder] must have faith and be free from

covetousness; [if he is] capable of maintaining sacred fires he must not fail to kindle them; if he is capable of drinking Soma juice he must not abstain from performing a Soma sacrifice.

[A house-holder] must be busy with reciting the Veda, procreating children and performing sacrifices. He shall honor visitors to his house by rising to meet them, by [offering them] seats, by speaking to them kindly and extolling their virtues. He shall [entertain] all creatures with food according to his ability.

A house-holder alone celebrates sacrifices, a house-holder alone practices austerities, therefore the order of house-holders is the most distinguished among the four.

As all rivers and rivulets go to the ocean to be united so all orders are to associate with the house-holders.

As all creatures live depending upon their mother so all the mendicants live depending upon [the protection of] the householders.

A Brâhmaṇa, who daily carries water, who always wears the sacred thread, who daily studies the Veda, who avoids the food of outcasts, who visits his wife in the proper season, who celebrates sacrifices according to rules, does not fall from the region of Brahman.

CHAPTER IX.

A VA'NAPRASTHA (hermit) shall wear matted locks and put on bark and deer skin. He shall not enter a village. He shall not tread a ploughed land. He shall gather wild growing roots and fruits. He shall draw up

his virile power and be forgiving. He shall honor guests coming to his hermitage with alms of roots and fruit. He shall only give but never receive [presents.] He shall bathe thrice (morning, noon, and evening). Kindling fire according to the regulation of Srâmanaka (Sutra) he shall preserve the sacred Fire. He shall live at the root of a tree. Living thus for over six months he shall keep no fire and have no house. He who [thus] gives [their due] to the deities, departed manes and men, shall attain to the endless celestial region.

CHAPTER X.

A RELIGIOUS mendicant shall depart giving a present of the promise of safety from injury to all creatures.

Now they quote the following verses as an example:

A twice-born person, who having given a promise of safety to all creatures wanders about, has nothing to fear from all creatures.

He, who lives in this world without giving a promise of safety to all living creatures, destroys the born and the unborn; likewise does one who accepts presents. Let one renounce all the religious rites but not [the recitation of] the Veda. By discarding the Veda one becomes a S'udra and therefore one shall not renounce the Veda.

[To recite] one syllable (Om) is the highest [method of] reciting Brahma (Veda); to suppress vital airs is the highest form of penance; to live on alms is better than fasting and compassion is preferable to liberality.

[An ascetic] shall shave his head, shall own nothing and no home. He shall beg food at seven houses not

selected before, when it is smokeless and when the pestle lies motionless. He shall wear a single garment, or cover his body with deer-skin or with grass that has been nibbled at by a cow. He shall live on the naked ground and shall not live long at one place. [He shall live] at the outskirt of a village, in a temple, in an empty house or at the root of a tree. He shall seek knowledge by the mind. Living always in the forest he shall not walk about within sight of the village cattle.

Now they quote the following verses as an example:

Freedom from re-births is certain for him who always lives in the forest, who has conquered the sense organs, who has renounced all sensual gratification, whose mind is devoted to the meditation of the Supreme Self and who is [perfectly] indifferent. He shall be of no visible mark or rule of conduct. Though not mad he shall appear like a maniac.

Now they quote the following verses as an example:

There is no salvation for him, who is addicted to the study of the science of words, nor for him who is given to the acceptance of presents in this world, nor for him who is fond of eating and clothing, nor for him who loves a charming residence.

One shall not seek to obtain alms by [explaining] evil portends and omens, nor by skill in astrology and palmistry, nor by [the exposition of] the scriptural injunctions, nor by casuistry.

He shall not be dejected when he gets nothing nor glad when he receives something. Renouncing all attachment for earthly possessions he shall seek only as much as will sustain life.

He alone is the foremost of those conversant with [the road of] emancipation who cares neither for a hut,

nor for water, nor for clothes, nor for the three Pushkaras,* nor for a dwelling, nor for a seat, nor for food.

He shall eat in the evening what he shall get in the house of a Brâhmaṇa except honey, meat and clarified butter. Evening and morning the ascetics and pious house-holders shall derive satiation [from eating]. [An ascetic] shall live [at his option] in a village, should not be crooked, shall not have a house and be of concentrated mind. He shall not join his senses with their objects. By avoiding injury and kindness he shall be indifferent to all living creatures.

To renounce back-biting, envy, pride, conceit, unbelief, crookedness, self-praise, slandering, egoism, avarice, stupefaction, anger, and jealousy is the duty of all orders.

A Brâhmaṇa, who is pious, who wears the sacred thread, who holds in his hand a pitcher filled with water, who is pure and who renounces a S'udra's food and drink, shall not fall from the region of Brahma.

[A Brâhmaṇa] of six rites shall give Bali-offerings to the [presiding] deities of the house. Having offered food unto a S'rotriya [one shall] offer [it] unto a student and then unto the departed manes. He shall then feed his guests in due order, the worthiest first, then the maidens, the infants, the aged and the advanced [in age] members of his family and then the other members and dependants. He shall throw some food on the ground for the dogs, Chandâlas, outcasts and crows. He may give to a S'udra the residue [of the food]. The self-controlled [house-holder] shall eat what remains.

---

* Three sacred tanks at the holy shrine of Pushkara.

A fresh meal, with all the materials [as for the first] shall be [made] if a guest comes after the Vaisvadeva has been offered; for such a guest he shall have a particular food made. It is known [in the Veda] that Vaisvânara fire enters the house [in the shape of a] Brâhmana guest. Through him they get rain and food through rain. Therefore people know that the [the [reception of a guest] is a ceremony averting evil.

Having fed him one shall honor him, shall accompany him to the outskirt or until he gets permission [to return]. One shall offer oblations unto the manes during the dark fort-night after the fourth [day]. Having invited the Brâhmanas on the day previous [to the S'râddha] one shall feed the ascetics, virtuous house-holders who are Srotriyas, who are of advanced years, who do not follow forbidden occupations, pupils living in the house, and qualified pupils. One shall feed all except those who neglect their duties, those suffering from white leprosy, eunuchs, those who have black teeth, those who suffer from black leprosy, and those who have deformed nails.

Now they quote the following verses as an example: If one, conversant with the Mantrams, is afflicted with bodily [defects] which desecerate a row, Yama calls him irreproachable. And he too is a sanctifier of the row.

At a S'râddha, the remnants [of a meal] shall not be cleared away until the end of the day. They (*i.e.* the manes) for whom no watery libations have been offered) drink streams flowing from the sky.

They are nourished by the remnants till the sun is not set. The streams of milk become un-ending and movable.

Manu has said that both the remainder [in the vessels] and the fragments are the share of those members of the family who died before receiving the sacraments.

One shall give the residue, that has fallen on the ground, consisting of the wipings and water to the manes of those who died without offspring and of those who died young.

Food shall be dedicated unto the manes supported by both the hands. The wicked-minded Asuras always seek holes therein.

Therefore one shall not offer food in empty hands; or he shall stand holding the dish [until] leavings of both kinds have been produced.

One shall feed two [Brâhmaṇas] at the offering to the deities, three at the offering to the manes or one on either occasion; even a very rich man shall not be anxious to [feed] a very large number.

Good treatment, [consideration of] time and place, purity and [selection of] virtuous Brâhmaṇas [as guests] —a large company destroys these five; therefore one shall not invite a large number.

Or one may feed even one Brâhmaṇa who has studied the whole Veda, who is endued with good conduct and who is free from all evil marks.

How can oblation to the deities be made if one feeds a single Brâhmaṇa at a S'râddha. Having collected in a vessel [a portion of] all sorts of food, placed it in a temple one shall then begin the performance of a S'râddha. He shall throw into the fire [a portion of that] food or shall give it to a Brahmachârin.

They shall, controlling the speech, eat the food so

long it continues warm ; the manes eat it so long the qualities of the food are not spoken of.

The qualities of the food must not be spoken of as long as the manes (*i. e.*, the Brâhmaṇas representing them) are not satiated. Afterwards when the Pitris are satisfied they may say, "Beautiful is the sacrificial food."

But one, who being invited at a S'râddha or a sacrifice rejects it (*i. e.*, meat) shall go to hell for as many years as the beast has hairs.

Three are sanctifying in a S'râddha, a daughter's son, the eighth Muhartta of the day and sesamum and three [others] purify more the food, *viz.*, purity, freedom from anger and from precipitation.

The eighth part of the day, when the Sun's progress becomes slow, that period is named *Kutapas*; what is [then] given to the manes endures for ever.

The departed manes of that man, who holds sexual intercourse with a woman after offering or having dined at a S'râddha, feed for a month on his semen.

One who studies after offering food at a S'râddha or partaking of funeral food, is born in this or that (*i. e.*, indifferent) family ; he does not acquire sacred learning and becomes short-lived [in that birth].

The father, the grand father and the great grandfather adore a son born to them as the birds [become hopeful on seeing] a Pippala tree.

Even a poor man makes funeral offerings with honey, meat, vegetables, milk and porridge both in the rainy season and under the constellation of Maghâ.

The ancestors always welcome a descendant who lengthens the line, who finds pleasure in performing

funeral sacrifices and who is rich in idols and good Brâhmaṇas.

The manes rejoice at him as husbandmen at good rain. The manes possess a descendant in him who offers them food at Gayâ.

One shall make offerings to the manes both on the full moon days of the month of Srâvana (July August) and Agrahâyana (November and December) and on the Anvasthaka.* There is no necessity of restriction about time if materials, [sacred] place and [good] Brâhmaṇas are near at hand. A Brâhmaṇa, who kindles the sacred fires, shall perform the full and new moon sacrifices, the [half-yearly] Agrahâyana Ishthi, the Chaturmâsya sacrifice, the sacrifices in which animals are killed and the Soma sacrifices. All this is enjoined in the Veda and is spoken highly of as a debt. A Brâhmaṇa is born loaded with three debts. He owes sacrifices to the deities, descendants to the departed manes and religious studentship to the Rishis. One becomes free from debt who celebrates sacrifices, who begets a son, and who leads the life of a religious student. One shall invest a Brâhmaṇa with the sacred thread in the eighth year after conception, a Kshatriya in the eleventh year after conception and a Vaishya in the twelfth year after conception. The staff of a Brâhmaṇa [student] may be [made] of Palâsa wood or Bel wood; that of a Kshatriya of the wood of Nyagrodha, and that of a Vais'ya of Udumvara wood. The upper garment of a Brâhmaṇa [shall be] the skin of a black antelope; that of a Kshatriya the skin of a spotted deer; that of a Vais'ya a cow-skin or that of a he-goat. The wearing cloth of

* The day following the Ashtaka or the eighth day *i. e.*, the ninth day of the dark halves of Márgasiras, Pausha, Mágha and Phálguna.

a Brâhmaṇa shall be white [and] spotless; that of a Kshatriya dyed with madder: that of a Vais'ya dyed with turmeric or made of [raw] silk. The undyed cotton cloth [is] for all [religious students]. A Brâhmaṇa shall beg alms placing [the word] *Bhavad* (Lord) first; a Kshatriya placing [the word] *Bhavad* in the middle and a Vais'ya placing [the word] *Bhavad* at the end. The time for the initiation of a Brâhmaṇa does not expire until the completion of the sixteenth year, for that of a Kshatriya until the completion of the twenty second year and for that of a Vais'ya until the completion of the twenty-fourth. After that they become men whose Savitri has been neglected. One shall not initiate such men, teach them nor officiate as priests at their sacrifices; one shall not contract matrimonial alliances with them. A man, whose Savitri has been neglected, may perform the Uddalaka penance.

He shall live for two months on barley-gruel, for one month on honey collected by bees, for eight nights on clarified butter, for six nights on unsolicited food, for three nights on water and shall fast for a day and night. Or he may go to bathe at the terminating bath of a horse-sacrifice or he may offer a Vrâtyastoma.

Now [are] the duties of a Snâtaka. He shall not beg from any body except a king and a pupil. But stricken with hunger he may ask for some [small gift,] cultivated or uncultivated field, a cow, a goat or a sheep, or for gold, grain or food. But the injunction is that a Snâtaka shall not be exhausted with hunger. He shall not be a stay-at-home. He shall not cross a rope to which a calf is tied. He shall not look at the sun when he rises or sets or sheds heat. One shall not

pass urine or excreta in water, nor spit into it. He shall pass urine or excreta after wrapping up his head, covering the ground with grass that is not used in a sacrifice, facing the north in the day time, the south at night, and the north in the twilight.

Now they quote the following verses as an example :

The Snâtakas shall always put on a lower and an upper garment, [wear] two sacrificial threads [and shall carry] a staff and a pitcher filled with water.

[A vessel] is being spoken of [as] pure with water, or with a stick, or with fire. Therefore [a Snâtaka] shall clean [his] vessel with water and with his [right] hand.

Manu, the lord of created beings, designates it as encircling it with fire. Having performed the obligatory rites one, perfectly acquainted with the rules of purification, shall sip water.

He shall eat food, facing the east. He shall silently swallow the entire mouthful with the four fingers and with the thumb. He shall not make a sound with his mouth. He may know his wife in the proper season or at any other time except on the Parva days. He shall drink sacred water.

Now they quote the following verses as an example :

The ancestors of a man, who commits intercourse through the mouth of his wedded wife, feed, that month, on his semen, for all unnatural intercourse is against the sacred law.

It is known that Indra conferred upon women the sanctifying boon that even those [among them], who are to be mothers either to-day or to-morrow, may cohabit with their husbands. He (*i.e.*, a Snátaka) shall not ascend a lofty tree, shall not descend into a well,

shall not blow the fire with his mouth, and shall not pass between a fire and a Bráhmaṇa; nor between two fires; nor between two Bráhmaṇas; or he may do so after having obtained permission. He shall not take meals with his wife, for it is said in the Vájasaneyaka, "His children shall be shorn of manly vigour." He shall not point out a rain-bow by its [true] name], "Indra's bow." He shall call it a jewelled bow. He shall avoid seats, dogs and sticks for cleansing teeth made of Palása wood. He shall not eat [food placed] in his lap; he shall not eat [food placed] in a chair. Let him carry a bamboo-staff and wear two golden ear-rings. He shall not wear any visible garland save a golden one. He shall avoid assemblies and crowds.

Now they quote the following verses as an example:

To deny the authority of the Védas, to doubt the injunctions of the Rishis and to consider one's own argument as directly authoritative destroys one's soul.

One shall not go to a sacrifice without being invited. If he goes, he must not go by the door covered with trees or facing the sun. He shall not ascend an unsafe boat. He shall not cross a river by swimming with his arms. Having risen up in the last part [of the night] and recited [the Véda] he shall not lie down again. In the Muhurta sacred to Prajápati, a Bráhmaṇa shall perform some sacred duties.

CHAPTER XI.

NOW therefore the Upakarman [the rite preparatory to] Védic study [shall be done] on the full-moon day of the

month of S'rávana or Prausthapada. Having kindled the sacred fire he shall offer oblations to the deities and the sacred metres. Having made oblations to the sacred metres, having made the Bráhmaṇas utter words of well-being and after having fed them with curd he shall continue the Védic study for four months and a half, or six-months and a half, and then perform the dedicatory rite. Thereafter he shall study the Véda during the light fortnight and the Angas (supplementary subjects) of the Véda at pleasure. [The Véda] shall not be studied during the period of conjunction (twilight) in towns where a corpse [lies] or Chaṇḍálas [live]. [He may study] at pleasure [in a place], which has been besmeared with cow-dung, and around which a line has been drawn. [He shall not study] near a cremation-ground, lying down, or after he has eaten or taken a present at a funeral rite.

Now they quote a verse as an example from Manu :—

Whether be it fruit, water, sesamum, food, or any gift at a S'ráddha, one shall not, having just accepted it, recite the Véda ; for it is said in the *Smriti* that, the hand of a Bráhmaṇa is his mouth.

[One shall not recite the Veda] while running, while a foul smell comes, ascending a tree, in a boat or in a camp, after meals, while his hands are moist, while the sound of an arrow [is heard], on the fourteenth day of each fortnight, on the new moon-day, on the either day of a fortnight and on an Ashtaká [day], while he stretches his feet out, while he makes leap, leaning against [some thing], on a bed that had been used in a conjugal intercourse, in a dress that he had used during a sexual intercourse except it has been washed at the outskirt of a village, after vomiting,

while passing urine or excreta. One shall not recite the Rig-Véda or the Yajur-Véda while the sound [of the chanting] of the Sáman [is audible], nor when a thunder-bolt falls, nor when an earth-quake happens, nor during the solar and lunar eclipses, nor when a sound is heard in the sky or in the mountains, nor during an earth-quake or muttering of clouds, nor when showers of stones, blood and sand [fall from the sky], nor during twenty-four hours [after the event]. If meteors, lightnings and other luminous bodies appear [the study of the Véda shall be stopped] for twenty-four hours. If the teacher dies [one shall not study the Véda] for three nights; and if teacher's son, pupil or wife [dies], during a day and a night; likewise [on the death of] a priest or any relation made by a marriage. The feet of a preceptor must be embraced; one shall honour an officiating priest, a father-in-law, paternal and maternal uncles, younger than himself, by rising and saluting them. Similarly, [he shall honour] the wives of those persons whose feet must be embraced, and the teacher's [wives] and his parents. One shall say "I am such and such" to one who is acquainted [with the meaning of the salute.] But he shall not salute him, who does not know the meaning of a salute. The father, when out-casted, must be forsaken, but the mother is never forsakable unto a son.

Now they quote the following verses as an example:

An *A'cháryaya* is ten times more venerable than an *Upádhyáya*; the father, a hundred times more than the *A'cháryaya*; and the mother, a thousand times more than the father.

A wife, sons, and pupils, who are contaminated by sinful deeds, must first be admonished [by being

pointed out] and then forsaken. He, who forsakes them in any other way, becomes [himself] an out-cast.

An officiating priest or a preceptor, who neglects to perform sacrifices, or to teach [the Véda] shall be forsaken. The wife must not take that husband, who, though not really an outcast, appears like one. She shall never speak of him. A woman, by holding intercourse with a person other [than her husband], becomes an outcast. The husband may, therefore, take another wife, who has never been enjoyed by another man.

If the preceptor's preceptor is near he must be treated like the preceptor himself. The S'ruti says that, one must treat a teacher's son just as the teacher himself.

Scriptural works, raiments and food shall be accepted [as presents] by a Bráhmaṇa. Learning, wealth, age, relationship, and occupation must be respected. But each preceding one is more venerable [than the succeeding one]. If one meets aged men, infants, sick men, load-carriers, and persons riding on wheels, he must give way to each of the latter. If a king and a Snátaka meet, the king must make way for the Snátaka. All must make way for the greatest [man among them.] Grass, land, fire, water, truth and absence of envy— none of these is found wanting in the houses of good men.

CHAPTER XII.

I SHALL now describe what may be eaten and what may not be eaten. Food given by a hunter, a woman of immoral character, a mace-bearer, a thief, one under

the ban of an imprecation, a eunuch, or by an out-cast must not be eaten ; nor that given by a miser, by one who has performed the initiatory rite of a S'rauta sacrifice, by one fettered with a chain, by a sick person, by a seller of *Soma*-plants, by a carpenter or a washerman, by a seller of spirituous liquor or a spy, by a usurer, or a cobbler; [nor that given] by a S'udra, nor at an inferior sacrifice [performed by one who is] devoid of five sacrifices, [nor that] given by the paramour of a married woman, or a husband, who procures a paramour [to his wife], or by one (*i.e.*, a king) who does not slay a person deserving destruction, or by one who cries out whether bound or freed; food given by a multitude of men or by harlots should not be eaten.

Now they quote the following verses as an example:

The celestials do not partake of [the offerings] by a man, who keeps dogs, nor by him whose [only] wife is a S'udra woman, nor by him who is hen-pecked, nor by him in whose house [lives] the paramour [of his wife.]

One shall not accept from such [people even] fuel, water, fruits, fodder, *Kusá* grass, parched grain, unsolicited drink, house, small fish, millet, perfumes, honey, and meat.

Now they quote the following verses as an example:

For the sake of a Guru (religious guide) when he wishes to save his wife [and family from starvation,] when he wishes to honour the deities or guests, one may accept [presents] from any body; but he shall never satisfy himself (*i.e.*, convert to his own use) [with them].

Food, given by a hunter using the bow, shall not be rejected. It is said [in the *Véda*] that at a sacrifice extending over one thousand years Agastya went out to hunt. He had delicious cakes made with the meat

of beasts and fowls. They quote some verses made by Prajápati. Prajápati has ordained that, food, freely offered and brought, may be eaten although [the giver] may be a sinful person, provided it has not been asked as alms beforehand.

Particularly a thief's food must not be eaten by one who has faith,* nor that given by a Brâhmaṇa, who sacrifices for many and initiates many.

The manes do not eat for fifteen years [the food] of that man who rejects food [offered voluntarily], nor does the fire carry his offerings.

But alms, albeit offered voluntarily, must not be accepted from a physician, from a hunter, from a surgeon, from one who uses a noose, from a eunuch or a faithless woman.

Residue of food left by other persons than the preceptor must not be eaten, nor the residue of one's own meal and food sullied by leavings; nor food sullied by contact with a dress, hair, or with insects. But if he likes he may use [such food], after taking out the hair and the insects, sprinkling it with water, and throwing ashes on it, and after it has been declared by words as fit [for taking].

Now they quote the following verses by Prajápati, as an example :—

The deities created for Bráhmaṇas three instruments of purification, namely, ignorance, sprinkling them with water and commending [them] by word of mouth.

One shall not cast away the food, which, at a

---

* There is another reading which Buhler has followed, "offered by a man who has faith, must certainly be eaten even though the giver be a thief." This seems to be a better reading, but we have followed the Bengali edition.

procession with images of deities, at a nuptial ceremony, or at a sacrifice, is touched by crows or dogs.

Having taken out thereof [the defiled portion of] food one shall purify the remainder, the liquids by straining them and the solid food by sprinkling it with water. Some [articles] become pure when they are looked at, if not defiled by touch.

Stale food, what is naturally bad, what has been placed once only in the dish, what has been cooked again, raw food and [that] insufficiently cooked [must not be eaten.]; but one may take it, if one likes, after pouring over it milk, curd and clarified butter.

Now they quote the following verses by Prajápati as an example :—

Oily substances, salt and curries, offered with the hand, do not benefit the giver, and he, who partakes of them, will eat sin.

For eating garlic, onions, mushrooms, turnips, S'leshmâtaka, exudations from trees, red sap of trees flowing from incisions, food eaten by horses, dogs and crows, and leavings of a S'udra, a *Krichchhâti Krichchha* [penance must be performed]. Elsewhere [the penance is ordained] by others for taking meat, honey and particular kinds of fruits, and flesh of some wild animals. One shall not drink the milk of cow that is in heat, or of one whose calf has died, or that which a cow-buffalo or a she goat gives during the first ten days [after giving birth to young ones], or water collected at the bottom of a boat. One shall avoid wheat-cakes, fried grain, porridge, barley-meal, stale and other sorts of [bad] food prepared with milk and barley-flour.

Of five-toed animals, the porcupine, the hedge-hog, the hare, the tortoise and the iguana may be eaten; of

धेनुं दद्याद् द्विजातिभ्यो दक्षिणाञ्चापि शक्तितः।
अलङ्कृत्य यथाशक्ति वस्त्रालङ्करणैर्द्विजान्॥ २३
यांचेद्दण्डप्रमाणेन प्रायश्चित्तं यथोदितम्।
तेषामनुज्ञया कृत्वा प्रायश्चित्तं यथाविधि॥ २४
पुनस्तान् परिपूर्णार्थानर्च्चयेद्विधिवद्द्विजान्।
सन्तुष्टा ब्राह्मणा दद्युरनुज्ञां व्रतकारिणे॥ २५
जपच्छिद्रं तपश्छिद्रं यच्छिद्रं यज्ञकर्म्मणि।
सर्व्वं भवति निश्छिद्रं यस्य चेच्छन्ति ब्राह्मणाः॥ २६
ब्राह्मणा यानि भाषन्ते मान्यन्ते तानि देवताः।
सर्व्वदेवमया विप्रा न तद्वचनमन्यथा॥ २७
उपवासो व्रतञ्चैव स्नानं तीर्थफलं तपः।
विप्रैः सम्पादितं सर्व्वं सम्पन्नं तस्य तत्फलम्॥ २८
सम्पन्नमिति यद्वाक्यं वदन्ति क्षितिदेवताः।
प्रणम्य शिरसा धार्य्यमग्निष्टोमफलं लभेत्॥ २९
ब्राह्मणा जङ्गमं तीर्थं निर्ज्जलं सार्व्वकामिकम्।
तेषां वाक्योदकेनैव शुध्यन्ति मलिना जनाः॥ ३०
तेभ्योऽनुज्ञामभिप्राप्य प्रगृह्य च तथाशिषः।
भोजयित्वा द्विजान् शक्त्या भुञ्जीत सह बन्धुभिः॥ ३१

इति शातातपीये कर्म्मविपाके प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

ब्रह्महा नरकस्यान्ते पाण्डुकुष्ठी प्रजायते।
प्रायश्चित्तं प्रकुर्व्वीत स तत्पातकशान्तये॥ १

चत्वारः कलसाः कार्य्याः पञ्चरत्नसमन्विताः।
पञ्चपल्लवसंयुक्ताः सितवस्त्रेण संयुताः॥ २
अश्वस्थानादिमृद्युक्तास्तीर्थोदकसुपूरिताः।
कषायपञ्चकोपेता नानाविधफलान्विताः॥ ३
सर्व्वौषधिसमायुक्ताः स्थाप्याः प्रतिदिशं द्विजैः।
रौप्यमष्टदलं पद्मं मध्यकुम्भोपरि न्यसेत्॥ ४
तस्योपरि न्यसेद्देवं ब्रह्माणञ्च चतुर्म्मुखम्।
पलार्द्धार्द्धप्रमाणेन सुवर्णेन विनिर्म्मितम्॥ ५
अर्च्चेत् पुरुषसूक्तेन त्रिकालं प्रतिवासरम्।
यजमानः शुभैर्गन्धैः पुष्पैर्धूपैर्यथाविधि॥ ६
पूर्व्वादिकुम्भेषु ततो ब्राह्मणा ब्रह्मचारिणः।
पठेयुः स्वस्ववेदांस्ते ऋग्वेदप्रभृतीन् शनैः॥ ७
दशांशेन ततो होमो ग्रहशान्तिपुरःसरम्।
मध्यकुम्भे विधातव्यो घृताक्तैस्तिलहेमभिः॥ ८
द्वादशाहमिदं कर्म्म समाप्य द्विजपुङ्गवः।
तत्र पीठे यजमानमभिषिञ्चेद्यथाविधि॥ ९
ततो दद्याद्यथाशक्ति गोभूहेमतिलादिकम्।
ब्राह्मणेभ्यस्तथा देवमाचार्य्याय निवेदयेत्॥ १०
आदित्या वसवो रुद्रा विश्वदेवा मरुद्गणाः।
प्रीता सर्व्वे व्यपोहन्तु मम पापं सुदारुणम्॥ ११
इत्युदीर्य्य मुहुर्भक्त्या तमाचार्य्यं क्षमापयेत्।
एवं विधाने विहिते श्वेतकुष्ठी विशुध्यति॥ १२
कुष्ठी गोवधकारी स्यान्नरकान्तेऽस्य निष्कृतिः।
स्थापयेद् घटमेकन्तु पूर्व्वोक्तद्रव्यसंयुतम्॥ १३

रक्तचन्दनलिप्ताङ्गं रक्तपुष्पाम्बरान्वितम्।
रक्तकुम्भन्तु तत् कृत्वा स्थापयेद्दक्षिणां दिशम्॥ १४
ताम्रपात्रं न्यसेत् तत्र तिलचूर्णेन पूरितम्।
तस्योपरि न्यसेद्देवं हेमनिष्कमयं यमम्॥ १५
यजेत् पुरुषसूक्तेन पापं मे शाम्यतामिति।
सामपारायणं कुर्य्यात् कलसे तत्र सामवित्॥ १६
दशांशं सर्षपैर्हुत्वा पावमान्यभिषेचने।
विहिते धर्म्मराजानमाचार्य्याय निवेदयेत्॥ १७
यमोऽपि महिषारूढो दण्डपाणिर्भयावहः।
दक्षिणाशापतिर्देवो मम पापं व्यपोहतु॥ १८
इत्युच्चार्य्य विसृज्यैनं मासं सङ्क्तिमाचरेत्।
ब्रह्मगोवधयोरेषा प्रायश्चित्तेन निष्कृतिः॥ १९
पितृहा चेतनाहीनो मातृहान्धः प्रजायते।
नरकान्ते प्रकुर्व्वीत प्रायश्चित्तं यथाविधि॥ २०
प्राजापत्यानि कुर्व्वीत त्रिंशच्चैव विधानतः।
व्रतान्ते कारयेन्नावं सौवर्णपलसम्मिताम्॥ २१
कुम्भं रौप्यमयञ्चैव ताम्रपात्राणि पूर्व्ववत्।
निष्कहेम्ना तु कर्त्तव्यो देवः श्रीवत्सलाञ्छनः॥ २२
पट्टवस्त्रेण संवेष्ट्य पूजयेत् तं विधानतः।
नावं द्विजाय तां दद्यात् सर्व्वोपस्करसंयुताम्॥ २३
वासुदेव जगन्नाथ सर्व्वभूताशयस्थित।
पातकार्णवमग्नं मां तारय प्रणतार्त्तिहृत्॥ २४
इत्युदीर्य्य प्रणम्याथ ब्राह्मणाय विसर्ज्जयेत्।
अन्येभ्योऽपि यथाशक्ति विप्रेभ्यो दक्षिणां ददेत्॥ २५

स्वसृघाती तु बधिरो नरकान्ते प्रजायते ।
मूको भ्रातृवधे चैव तस्येयं निष्कृतिः स्मृता ॥ २६

साऽपि पापविशुद्ध्यर्थं चरेच्चान्द्रायणव्रतम् ।
व्रतान्ते पुस्तकं दद्यात् सुवर्णफलसंयुतम् ॥ २७

इमं मन्त्रं समुच्चार्य्य ब्राह्मणीं तां विसर्ज्जयेत् ।
सरस्वति जगन्मातः शब्दब्रह्माधिदेवते ॥ २८

दुष्कर्म्मकरणात् पापं पाहि मां परमेश्वरि ।
बालघाती च पुरुषो मृतवत्सः प्रजायते ॥ २९

ब्राह्मणोद्वाहनञ्चैव कर्त्तव्यं तेन शुद्धये ।
श्रवणं हरिवंशस्य कर्त्तव्यञ्च यथाविधि ॥ ३०

महारुद्रजपञ्चैव कारयेच्च यथाविधि ।
षडङ्गैकादशै रुद्रै रुद्रः सामभिधीयते ॥ ३१

रुद्रैस्तथैकादशभिर्म्महारुद्रः प्रकीर्त्तितः ।
एकादशभिरेतैस्तु अतिरुद्रश्च कथ्यते ॥ ३२

जुहुयाच्च दशांशेन दूर्व्वयायुतसङ्ख्यया ।
एकादश स्वर्णनिष्काः प्रदातव्याः सदक्षिणाः ॥ ३३

पलान्येकादश तथा दद्याद्द्विजानुसारतः ।
अन्येभ्योऽपि यथाशक्ति द्विजेभ्यो दक्षिणान्दिशेत् ॥ ३४

स्नापयेद्दम्पती पश्चान्मन्त्रैर्व्वरुणदैवतैः ।
आचार्य्याय प्रदेयानि वस्त्रालङ्करणानि च ॥ ३५

गोत्रहा पुरुषः कुष्ठी निर्व्वंशश्चोपजायते ।
स च पापविशुद्ध्यर्थं प्राजापत्यशतञ्चरेत् ॥ ३६

व्रतान्ते मेदिनीं दत्त्वा शृणुयादथ भारतम् ।
स्त्रीहन्ता चातिसारी स्यादश्वत्थान् रोपयेद्दश ॥ ३७

दद्याच्च शर्कराधेनुं भोजयेच्च शतं द्विजान् ।
राजहा क्षयरोगी स्यादेषा तस्य च निष्कृतिः ॥ ३८
गोभूहिरण्यमिष्टान्नजलवस्त्रप्रदानतः ।
घृतधेनुप्रदानेन तिलधेनुप्रदानतः ॥ ३९
इत्यादिना क्रमेणैव क्षयरोगः प्रशाम्यति ।
रक्तार्बुदी वैश्यहन्ता जायते स च मानवः ॥ ४०
प्राजापत्यानि चत्वारि सप्त धान्यानि चोत्सृजेत् ।
दण्डापतानकयुतः शूद्रहन्ता भवेन्नरः ॥ ४१
प्राजापत्यं सकृच्चैवं दद्याद्धेनुं सदक्षिणाम ।
कारुणाश्च वधे चैव रूक्षभावः प्रजायते ॥ ४२
तेन तत्पापशुद्ध्यर्थं दातव्यो वृषभः सितः ।
सर्व्वकार्य्येष्वसिद्धार्थो गजघाती भवेन्नरः ॥ ४३
प्रासादं कारयित्वा तु गणेशप्रतिमां न्यसेत् ।
गणनाथस्य मन्त्रन्तु मन्त्री लक्षमितं जपेत् ॥ ४४
कुलत्थशाकैः पूपैश्च गणशान्तिपुरःसरम् ।
उष्ट्रे विनिहते चैव जायते विकृतस्वरः ॥ ४५
स तत्पापविशुद्ध्यर्थं दद्यात् कर्पूरकं पलम् ।
अश्वे विनिहते चैव वक्रतुण्डः प्रजायते: ॥ ४६
शतं पलानि दद्याच्च चन्दनान्यघनुत्तये ।
महिषीघातने चैव कृष्णगुल्मः प्रजायते ॥ ४७
खरे विनिहते चैव खररोमा प्रजायते ।
निष्कत्रयस्य प्रकृतिं सम्प्रदद्याद्धिरण्मयीम् ॥ ४८
तरक्षौ निहते चैव जायते काकरेक्षणः ।
दद्याद्रत्नमयीं धेनुं स तत्पातकशान्तये ॥ ४९

शूकरे निहते चैव दन्तुरो जायते नरः ।
स दद्यात्तु विशुद्ध्यर्थं घृतकुम्भं सदक्षिणम् ॥ ५०
हरिणे निहते खञ्जः शृगाले तु विपादकः ।
अश्वस्तेन प्रदातव्यः सौवर्णपलनिर्म्मितः ॥ ५१
अजाभिघातने चैव अधिकाङ्गः प्रजायते ।
अजा तेन प्रदातव्या विचित्रवस्त्रसंयुता ॥ ५२
उरभ्रे निहते चैव पाण्डुरोगः प्रजायते ।
कस्तुरिकापलं दद्याद्ब्राह्मणाय विशुद्धये ॥ ५३
मार्ज्जारे निहते चैव पीतपाणिः प्रजायते ।
पारावतं ससौवर्णं प्रदद्यान्निष्कमात्रकम् ॥ ५४
शुकसारिकयोर्घाते नरः स्खलितवाग्भवेत् ।
सच्छास्त्रपुस्तकं दद्यात् स विप्राय सदक्षिणम् ॥ ५५
वकघाती दीर्घनसो दद्याद्गां धवलप्रभाम् ।
काकघाती कर्णहीनो दद्याद्गामसितप्रभाम् ॥ ५६
हिंसायां निष्कृतिरियं ब्राह्मणे समुदाहृता ।
तदर्द्धार्द्धप्रमाणेन क्षत्रियादिष्वनुक्रमात् ॥ ५७
इति शातातपीये कर्म्मविपाके हिंसाप्रायश्चित्तविधिर्नाम द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः ।

सुरापः श्यावदन्तः स्यात् प्राजापत्यान्तरं तथा ।
शर्करायास्तुलाः सप्त दद्यात् पापविशुद्धये ॥ १

जपित्वा तु महारुद्रं दशांशं जुहुयात्तिलैः।
ततोऽभिषेकः कर्त्तव्यो मन्त्रैर्व्वरुणदैवतैः॥ २
मद्यपो रक्तपित्ती स्यात् स दद्यात् सर्पिषो घटम्।
मधुनोऽर्द्धघटञ्चैव सहिरण्यं विशुद्धये॥ ३
अभक्ष्यभक्षणे चैव जायते क्रिमिलोदरः।
यथावत्तेन शुद्ध्यर्थमुपोष्यं भीष्मपञ्चकम्॥ ४
उदक्या वीक्षितं भुक्त्वा जायते क्रिमिलोदरः।
गोमूत्रयावकाहारस्त्रिरात्रेणैव शुध्यति॥ ५
भुक्त्वा चास्पृश्य संस्पृष्टं जायते क्रिमिलोदरः।
त्रिरात्रं समुपोष्याथ स तत्पापात् प्रमुच्यते॥ ६
परान्नविघ्नकरणादजीर्णमभिजायते।
लक्षहोमं स कुर्व्वीत प्रायश्चित्तं यथाविधि॥ ७
मन्दोदराग्निर्भवति सति द्रव्ये कदन्नदः।
प्राजापत्यत्रयं कुर्य्याद्भोजयेच्च शतं द्विजान्॥ ८
विषदः स्याच्छर्द्दिरोगी दद्याद्दशपयस्विनीः।
मार्गहा पादरोगी स्यात् सोऽश्वदानं समाचरेत्॥ ९
पिशुनो नरकस्यान्ते जायते श्वासकासवान्।
घृतं तेन प्रदातव्यं सहस्रपलसम्मितम्॥ १०
धूर्त्तोऽपस्माररोगी स्यात् स तत्पापविशुद्धये।
ब्रह्मकूर्च्चमयीं धेनुं दद्यात्सदक्षिणाम्॥ ११
शूली परोपतापेन जायते तत्प्रमोचने।
सोऽन्नदानं प्रकुर्व्वीत तथा रुद्रं जपेन्नरः॥ १२
दावाग्निदायकश्चैव रक्तातिसारवान् भवेत्।
तेनोदपानं कर्त्तव्यं रोपणीयस्तथा वटः॥ १३

सुरालये जले वापि शकृन्मूत्रं करोति यः ।
गुदरोगो भवेत् तस्य पापरूपः सुदारुणः ॥ १४
मासं सुरार्च्चनेनैव गोदानद्वितयेन तु ।
प्राजापत्येन चैकेन शाम्यन्ति गुदजा रुजः ॥ १५
गर्भपातनजा रोगा यकृत्प्लीहजलोदराः ।
तेषां प्रशमनार्थाय प्रायश्चित्तमिदं स्मृतम् ॥ १६
एतेषु दद्याद्विप्राय जलधेनुं विधानतः ।
सुवर्णरूप्यताम्राणां पलत्रयसमन्विताम् ॥ १७
प्रतिमाभङ्गकारी च अप्रतिष्ठः प्रजायते ।
संवत्सरत्रयं सिञ्चेदश्वत्थं प्रतिवासरम् ॥ १८
उद्वाहयेत् तमश्वत्थं स्वगृह्योक्तविधानतः ।
तत्र संस्थापयेद्देवं विघ्नराजं सुपूजितम् ॥ १९
दुष्टवादी खण्डितः स्यात् स वै दद्याद्द्विजातये ।
रूप्यं पलद्वयं दुग्धं घटद्वयसमन्वितम् ॥ २०
खल्वाटः परनिन्दावान् धेनुं दद्यात् सकाञ्चनाम् ।
परोपहासकृत्काणः स गां दद्यात् समौक्तिकाम ॥ २१
सभायां पक्षपाती च जायते पक्षघातवान् ।
निष्कत्रयमितं हेम स दद्यात् सत्यवर्त्तिनाम् ॥ २२
इति शातातपीये कर्म्मविपाके प्रकीर्णप्रायश्चित्तं नाम
तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः।

कुलघ्नो नरकस्यान्ते जायते विप्रहेमहृत्।
स तु स्वर्णशतं दद्यात् कृत्वा चान्द्रायणत्रयम्॥ १
औडुम्बरो ताम्रचौरो नरकान्ते प्रजायते।
प्राजापत्यं स कृत्वात्र ताम्रं पलशतं दिशेत्॥ २
कांस्यहारी च भवति पुण्डरीकसमन्वितः।
कांस्यं पलशतं दद्यादलङ्कृत्य द्विजातये॥ ३
रीतिहृत् पिङ्गलाक्षः स्यादुपोष्य हरिवासरम्।
रीतिं पलशतं दद्यादलङ्कृत्य द्विजं शुभम्॥ ४
मुक्ताहारी च पुरुषो जायते पिङ्गमूर्द्धजः।
मुक्ताफलशतं दद्यादुपोष्य स विधानतः॥ ५
त्रपुहारी च पुरुषो जायते नेत्ररोगवान्।
उपोष्य दिवसं सोऽपि दद्यात् पलशतं त्रपु॥ ६
सीसहारी च पुरुषो जायते शीर्षरोगवान्।
उपोष्य दिवसं दद्याद्घृतधेनुं विधानतः॥ ७
दुग्धहारी च पुरुषो जायते बहुमूत्रकः।
स दद्याद्दुग्धधेनुञ्च ब्राह्मणाय यथाविधि॥ ८
दधिचौर्य्येण पुरुषो जायते मदवान् यतः।
दधिधेनुः प्रदातव्या तेन विप्राय शुद्धये॥ ९
मधुचौरस्तु पुरुषो जायते नेत्ररोगवान्।
स दद्यान्मधुधेनुञ्च समुपोष्य द्विजातये॥ १०
इक्षोर्विकारहारी च भवेदुदरगुल्मवान्।
गुड़धेनुः प्रदातव्या तेन तद्दोषशान्तये॥ ११

लोहहारी च पुरुषः कर्व्वुराङ्गः प्रजायते ।
लोहं पलशतं दद्यादुपोष्य स तु वासरम् ॥ १२
तैलचौरस्तु पुरुषो भवेत् कण्ड्वादिपीड़ितः ।
उपोष्य स तु विप्राय दद्यात् तैलघटद्वयम् ॥ १३
आमान्नहरणाच्चैव दन्तहीनः प्रजायते ।
स दद्यादश्विनौ हैमनिष्कद्वयविनिर्म्मितौ ॥ १४
पक्वान्नहरणाच्चैव जिह्वारोगः प्रजायते ।
गायत्र्याः स जपेल्लक्षं दशांशं जुहुयात् तिलैः ॥ १५
फलहारी च पुरुषो जायते व्रणिताङ्गुलिः ।
नानाफलानामयुतं स दद्याच्च द्विजन्मने ॥ १६
ताम्बुलहरणाच्चैव श्वेतौष्ठः सम्प्रजायते ।
सदक्षिणं प्रदद्याच्च विद्रुमस्य द्वयं वरम् ॥ १७
शाकहारी च पुरुषो जायते नीललोचनः ।
ब्राह्मणाय प्रदद्याद्वै महानीलमणिद्वयम् ॥ १८
कन्दमूलस्य हरणात् ह्रस्वपाणिः प्रजायते ।
देवतायतनं कार्य्यमुद्यानं तेन शक्तितः ॥ १९
सौगन्धिकस्य हरणाद्दुर्गन्धाङ्गः प्रजायते ।
स लक्षमेकं पद्मानां जुहुयाज्जातवेदसि ॥ २०
दारुहारी च पुरुषः स्विन्नपाणिः प्रजायते ।
स दद्याद्विदुषे शुद्धौ काश्मीरजपलद्वयम् ॥ २१
विद्यापुस्तकहारी च किल मूकः प्रजायते ।
न्यायेतिहासं दद्यात् स ब्राह्मणाय सदक्षिणम् ॥ २२
वस्त्रहारो भवेत् कुष्ठौ सम्प्रदद्यात् प्रजापतिम् ।
हेमनिष्कमितञ्चैव वस्त्रयुग्मं द्विजातये ॥ २३

ऊर्णाहारी लोमशः स्यात् स दद्यात कम्बलान्वितम्।
स्वर्णनिष्कमितं हैमवह्निं दद्याद्द्विजातये॥ २४
पट्टसूत्रस्य हरणान्निर्लोमा जायते नरः।
तेन धेनुः प्रदातव्या विशुद्ध्यर्थं द्विजन्मने॥ २५
औषधस्यापहरणे सूर्य्यावर्त्तः प्रजायते।
सूर्य्यायार्घ्यः प्रदातव्यो मासं देयञ्च काञ्चनम्॥ २६
रक्तवस्त्रप्रवालादिहारी स्याद्रक्तवातवान्।
सवस्त्रां महिषीं दद्यान्मणिरागसमन्विताम॥ २७
विप्ररत्नापहारी चाप्यनपत्यः प्रजायते।
तेन कार्य्यं विशुद्ध्यर्थं महारुद्रजपादिकम्॥ २८
मृतवत्सोदितः सर्व्वो विधिरत्र विधीयते।
दशांशहोमः कर्त्तव्यः पलाशेन यथाविधि॥ २९
देवस्वहरणाच्चैव जायते विविधो ज्वरः।
ज्वरो महाज्वरश्चैव रौद्रो वैष्णव एव च॥ ३०
ज्वरे रौद्रं जपेत् रुद्रं महारुद्रं महाज्वरे।
अतिरौद्रं जपेद्रौद्रे वैष्णवे तद्द्वयं जपेत्॥ ३१
नानाविधद्रव्यचौरो जायते ग्रहणीयुतः।
तेनान्नोदकवस्त्राणि हैम देयञ्च शक्तितः॥ ३२

इति शातातपीये कर्म्मविपाके स्तेयप्रायश्चित्तं नाम
चतुर्थोऽध्यायः॥ ४॥

पञ्चमोऽध्यायः ।

मातृगामी भवेद्यस्तु लिङ्गं तस्य विनश्यति ।
चाण्डालीगमने चैव हीनकोषः प्रजायते ॥ १
तस्य प्रतिक्रियां कर्त्तुं कुम्भमुत्तरतो न्यसेत् ।
कृष्णवस्त्रसमाच्छन्नं कृष्णमाल्यविभूषितम् ॥ २
तस्योपरि न्यसेद्देवं कांस्यपात्रे धनेश्वरम् ।
सुवर्णनिष्कषट्केन निर्म्मितं नरवाहनम् ॥ ३
यजेत् पुरुषसूक्तेन धनदं विश्वरूपिणम् ।
अथर्ववेदविद्विप्रो ह्याथर्वणं समाचरेत् ॥ ४
सुवर्णपुत्तलिकां कृत्वा निष्कविंशतिसङ्ख्यया ।
दद्याद्विप्राय सम्पूज्य निष्पापोऽहमिति ब्रुवन् ॥ ५
धनानामधिपो देवः शङ्करस्य प्रियः सखा ।
सौम्याशाधिपतिः श्रीमान् मम पापं व्यपोहतु ॥ ६
इमं मन्त्रं समुच्चार्य्य आचार्य्याय यथाविधि ।
दद्याद्देवं हीनकोषे लिङ्गनाशे विशुद्धये ॥ ७
गुरुजायाभिगमनान्मूत्रकृच्छ्रः प्रजायते ।
तेनापि निष्कृतिः कार्य्या शास्त्रदृष्टेन कर्म्मणा ॥ ८
स्थापयेत् कुम्भमेकन्तु पश्चिमायां शुभे दिने ।
नीलवस्त्रसमाच्छन्नं नीलमाल्यविभूषितम् ॥ ९
तस्योपरि न्यसेद्देवं ताम्रपात्रे प्रचेतसम् ।
सुवर्णनिष्कषट्केन निर्म्मितं यादसाम्पतिम् ॥ १०
यजेत् पुरुषसूक्तेन वरुणं विश्वरूपिणम् ।
सामविद्ब्राह्मणस्तत्र सामवेदं समाचरेत् ॥ ११

सुवर्णपुत्रिकां कृत्वा निष्कविंशतिसङ्ख्यया।
दद्याद्विप्राय सम्पूज्य निष्पापोऽहमिति ब्रुवन्॥ १२
यादसामधिपो देवो विश्वेषामपि पावनः।
संसाराब्धौ कर्णधारो वरुणः पावनोऽस्तु मे॥ १३
इमं मन्त्रं समुच्चार्य्य आचार्य्याय यथाविधि।
दद्याद्देवमलङ्कृत्य मूत्रकृच्छ्रप्रशान्तये॥ १४
स्वसुतागमने चैव रक्तकुष्ठं प्रजायते।
भगिनीगमने चैव पीतकुष्ठं प्रजायते॥ १५
तस्य प्रतिक्रियां कर्त्तुं पूर्व्वतः कलसं न्यसेत्।
पीतवस्त्रसमाच्छन्नं पीतमाल्यविभूषितम्॥ १६
तस्योपरि न्यसेत् स्वर्णपात्रे देवं सुरेश्वरम्।
सुवर्णनिष्कषट्केन निर्म्मितं वज्रधारिणम्॥ १७
यजेत् पुरुषसूक्तेन वासवं विश्वरूपिणम्।
यजुर्व्वेदं तत्र साम ऋग्वेदञ्च समाचरेत्॥ १८
सुवर्णपुत्रिकां कृत्वा सुवर्णदशकेन तु।
दद्याद्विप्राय सम्पूज्य निष्पापोऽहमिति ब्रुवन्॥ १९
देवानामधिपो देवो वज्री विष्णुनिकेतनः।
शतयज्ञः सहस्राक्षः पापं मम निकृन्ततु॥ २०
इमं मन्त्रं समुच्चार्य्य आचार्य्याय यथाविधि।
दद्याद्देवं सहस्राक्षं स पापस्यापनुत्तये॥ २१
भ्रातृभार्य्याभिगमनाद्गलत्कुष्ठं प्रजायते।
स्ववधूगमने चैव कृष्णकुष्ठं प्रजायते॥ २२
तेन कार्य्यं विशुद्ध्यर्थं प्रागुक्तस्यार्द्धमेव हि।
दशांशहोमः सर्व्वत्र घृताक्तैः क्रियते तिलैः॥ २३

यद्गम्याभिगमनाज्जायते ध्रुवमण्डलम्।
कृत्वा लोहमयीं धेनुं तिलषष्ठिप्रमाणतः॥ २४
कार्पासभारसंयुक्तां कांस्यदोहां सवत्सिकाम्।
दद्याद्विप्राय विधिवदिमं मन्त्रमुदीरयेत्।
सुरभी वैष्णवी माता मम पापं व्यपोहतु॥ २५
तपस्विनीसङ्गमने जायते चाश्मरीगदः।
स तु पापविशुद्ध्यर्थं प्रायश्चित्तं समाचरेत्॥ २६
दद्याद्विप्राय विदुषे मधुधेनुं यथोदितम्।
तिलद्रोणशतञ्चैव हिरण्येन समन्वितम्॥ २७
पितृस्वस्रभिगमनाद्दक्षिणांशव्रणी भवेत्।
तेनापि निष्कृतिः कार्य्या अजादानेन शक्तितः॥ २८
मातुलान्यान्तु गमने पृष्ठकुब्जः प्रजायते।
कृष्णाजिनप्रदानेन प्रायश्चित्तं समाचरेत्॥ २९
मातृष्वस्रभिगमने वामाङ्गे व्रणवान् भवेत्।
तेनापि निष्कृतिः कार्य्या सम्यग्दानप्रदानतः॥ ३०
मृतभार्य्याभिगमने मृतभार्य्यः प्रजायते।
तत्पातकविशुद्ध्यर्थं द्विजमेकं विवाहयेत्॥ ३१
सगोत्रस्त्रीप्रसङ्गेन जायते च भगन्दरः।
तेनापि निष्कृतिः कार्य्या महिषीदानयत्नतः॥ ३२
तपस्विनीप्रसङ्गेन प्रमेही जायते नरः।
मासं रुद्रजपः कार्य्यो दद्याच्छक्तया च काञ्चनम्॥ ३३
दीक्षितस्त्रीप्रसङ्गेन जायते दुष्टरक्तदृक्।
स पातकविशुद्ध्यर्थं प्राजापत्यद्वयं चरेत्॥ ३४

स्वजातिजायागमने जायते हृदयव्रणी ।
तत्पापस्य विशुद्ध्यर्थं प्राजापत्यद्वयं चरेत् ॥ २५

पशुयोनौ च गमने मूत्राघातः प्रजायते ।
तिलपात्रद्वयञ्चैव दद्यादात्मविशुद्धये ॥ २६

अश्वयोनौ च गमनाद् गुदस्तम्भ प्रजायते ।
सहस्रकमलस्नानं मासं कुर्य्यात् शिवस्य च ॥ २७

एते दोषा नराणां स्युर्नरकान्ते न संशयः ।
स्त्रीणामपि भवन्त्येते तत्तत्पुरुषसङ्गमात् ॥ २८

इति शातातपीये कर्म्मविपाकेऽगम्यागमनप्रायश्चित्तं नाम पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः ।

अश्वशूकरशृङ्गाद्रिद्रुमादिशकटेन च ।
भृग्वग्निदारुशस्त्राश्मविषोद्बन्धनजैर्मृताः ॥ १

व्याघ्राहिगजभूपालचौरवैरिवृकाहताः ।
काष्ठशल्यमृता ये च शौचसंस्कारवर्ज्जिताः ॥ २

विसूचिकान्नकवलदवातीसारतो मृताः ।
शाकिन्यादिग्रहैर्ग्रस्ता विद्युत्पातहताश्च ये ॥ ३

अस्पृश्या अपवित्राश्च पतिताः पुत्रवर्ज्जिताः ।
पञ्चत्रिंशत् प्रकारैश्च नाप्नुवन्ति गतिं मृताः ॥ ४

पित्राद्याः पिण्डभाजः स्युस्त्रयो लेपभुजस्तथा ।
ततो नान्दीमुखाः प्रोक्तास्त्रयोऽप्यश्रुमुखास्त्रयः ॥ ५

द्वादशैते पितृगणास्तर्पिताः सन्ततिप्रदाः ।
गतिहीनाः सुतादीनां सन्ततिं नाशयन्ति ते ॥ ६

दश व्याघ्रादिनिहता गर्भं विघ्नन्त्यमी क्रमात् ।
द्वादशाश्वादिनिहता आकर्षन्ति च बालकम् ॥ ७

विषादिनिहता घ्नन्ति दशस्तु द्वादशष्वपि ।
वर्षैकबालकं कुर्य्यादनपत्योऽनपत्यताम् ॥ ८

व्याघ्रेण हन्यते यस्तुः कुमारीगमनेन च ।
विषदश्चैव सर्पेण गजेन नृपदुष्टकृत् ॥ ९

राज्ञा राजकुमारघ्नश्चौरेण पशुहिंसकः ।
वैरिणा मित्रभेदी च वकवृत्तिर्वृकेण तु ॥ १०

गुरुघाती च शय्यायां मत्सरी शौचवर्ज्जितः ।
द्रोही संस्काररहितः शुना निक्षेपहारकः ॥ ११

नरो विहन्यतेऽरण्ये शूकरेण च पाशिकः ।
क्रिमिभिः कृत्तवासाश्च क्रमिणा च निकृन्तनः ॥ १२

शृङ्गिणा शङ्करद्रोही शकटेन च सूचकः ।
भृगुणा मेदिनीचौरो वह्निना यज्ञहानिकृत् ॥ १३

दवेन दक्षिणाचौरः शस्त्रेण श्रुतिनिन्दकः ।
अश्मना द्विजनिन्दाकृद्विषेण कुमतिप्रदः ॥ १४

उद्बन्धनेन हिंस्रः स्यात् सेतुभेदी जलेन तु ।
क्रिमिणा राजदन्तहृदतीसारेण लौहहृत् ॥ १५

शाकिन्याद्यैश्च म्रियते सदर्पकार्य्यकारकः ।
अनध्यायेऽप्यधीयानो म्रियते विद्युता तथा ॥ १६

अस्पृश्यस्पर्शसङ्गी च वस्तुमाश्रित्य शास्त्रहृत् ।
पतितो मदविक्रेतानपत्यो द्विजवस्त्रहृत् ॥ १७

अथ तेषां क्रमेणैव प्रायश्चित्तं विधयते।
कारयेन्निष्कमात्रन्तु पुरुषं प्रेतरूपिणम्॥ १८
चतुर्भुजं दण्डहस्तं महिषासनसंस्थितम्।
पिष्टैः कृष्णतिलैः कुर्य्यात् पिण्डं प्रस्थप्रमाणतः॥ १९
मध्वाज्यशर्करायुक्तं स्वर्णकुण्डलसंयुतम्।
अकालमूलं कलसं पञ्चपल्लवसंयुतम्॥ २०
कृष्णवस्त्रसमाच्छन्नं सर्व्वौषधिसमन्वितम्।
तस्योपरि न्यसेदेवं पात्रं धान्यफलैर्युतम्॥ २१
सप्तधान्यन्तु सफलं तत्र तत् सफलं न्यसेत्।
कुम्भोपरि च विन्यस्य पूजयेत् प्रेतरूपिणम्॥ २२
कुर्य्यात् पुरुषसूक्तेन प्रत्यहं दुग्धतर्पणम्।
षड़ङ्गञ्च जपेद्रुद्रं कलसे तत्र वेदवित्॥ २३
यमसूक्तेन कुर्व्वीत यमपूजादिकं तथा।
गायत्र्याश्चैव कर्त्तव्यो जपः स्वात्मविशुद्धये॥ २४
ग्रहशान्तिकपूर्व्वञ्च दशांशं जुहुयात् तिलैः।
अज्ञातनामगोत्राय प्रेताय सतिलोदकम्॥ २५
प्रदद्यात् पितृतीर्थेन पिण्डं मन्त्रमुदीरयेत्।
इमं तिलमयं पिण्डं मधुसर्पिःसमन्वितम्॥ २६
ददामि तस्मै प्रेताय यः पीड़ां कुरुते मम।
सजलान् कृष्णकलसांस्तिलपात्रसमन्वितान्॥ २७
द्वादश प्रेतमुद्दिश्य दद्यादेकञ्च विष्णवे।
ततोऽभिषिञ्चदाचार्य्यो दम्पतीकलसोदकैः॥ २८
शुचिर्व्वरायुधधरो मन्त्रैर्व्वरुणदैवतैः।
यजमानस्ततो दद्यादाचार्य्याय सदक्षिणाम्॥ २९

ततो नारायणबलिः कर्त्तव्यः शास्त्रनिश्चयात् ।
एष साधारणविधिरगतीनामुदाहृतः ॥ २०
विशेषस्तु पुनर्ज्ञेयो व्याघ्रादिनिहतेष्वपि ।
व्याघ्रेण निहते प्रेते परकन्यां विवाहयेत् ॥ २१
सर्पदंशे नागबलिर्देयः सर्व्वेषु काञ्चनम् ।
चतुर्निष्कमितं हेमगजं दद्याद्गजैर्हते ॥ २२
राज्ञा विनिहते दद्यात् पुरुषन्तु हिरण्मयम् ।
चौरेण निहते धेनुं वैरिणा निहते वृषम् ॥ २३
वृकेन निहते दद्याद्यथाशक्ति च काञ्चनम् ।
शय्यामृते प्रदातव्या शय्या तूलीसमन्विता ॥ २४
निष्कमात्रसुवर्णस्य विष्णुना समधिष्ठिता ।
शौचहीने मृते चैव द्विनिष्कस्वर्णजं हरिम् ॥ २५
संस्कारहीने च मृते कुमारस्य विवाहयेत् ।
शुना हते च निक्षेपं स्थापयेन्निजशक्तितः ॥ २६
शूकरेण हते दद्यान्महिषं दक्षिणान्वितम् ।
कृमिभिश्च मृते दद्याद्गोधूमान्नं द्विजातये ॥ २७
शृङ्गिणा च हते दद्याद्वृषभं वस्त्रसंयुतम् ।
शकटेन मृते दद्यादश्वं सोपस्करान्वितम् ॥ २८
भृगुपाते मृते चैव प्रदद्याद्धान्यपर्व्वतम् ।
अग्निना निहते दद्यादुपानहं स्वशक्तितः ॥ २९
दवेन निहते चैव कर्त्तव्या सदने सभा ।
शस्त्रेण निहते दद्यान्महिषीं दक्षिणान्विताम् ॥ ४०
अश्मना निहते दद्यात् सवत्सां गां पयस्विनीम् ।
विषेण च मृते दद्यान्मेदिनीं क्षेत्रसंयुताम् ॥ ४१

उद्बन्धनमृते चापि प्रदद्याद्गां पयस्विनीम्।
मृते जलेन वरुणं हैमं दद्यात्त्रिनिष्ककम्॥ ४२
वृक्षं वृक्षहते दद्यात् सौवर्णं स्वर्णसंयुतम्।
अतीसारमृते लक्षं सावित्र्याः संहतो जपेत्॥ ४३
शाकिन्यादिमृते चैवं जपेद्रुद्रं यथोचितम्।
विद्युत्पातेन निहते विद्यादानं समाचरेत्॥ ४४
अस्पर्श्ये च मृते कार्य्यं वेदपारायणं तथा।
सच्छास्त्रपुस्तकं दद्याद्दान्तमाश्रित्य संस्थिते॥ ४५
पातित्येन मृते कुर्य्यात् प्राजापत्यानि षोड़श।
मृते चापत्यरहिते कृच्छ्राणां नवतिश्चरेत्॥ ४६
निष्कत्रयमितस्वर्णं दद्यादश्वं हयाहते।
कपिना निहते दद्यात् कपिं कनकनिर्म्मितम्॥ ४७
विसूचिकामृते स्वादु भोजयेच्च शतं द्विजाम्।
तिलधेनुः प्रदातव्या कण्ठेऽन्नकवले मृते॥ ४८
केशरोगमृते चापि अष्टौ कृच्छ्रान् समाचरेत्।
एवं कृते विधानेन विदध्यादौर्द्ध्वदेहिकम्॥ ४९
ततः प्रेतत्वनिर्म्मुक्ताः पितरस्तर्पितास्तथा।
दद्युः पुत्रांश्च पौत्रांश्च आयुरारोग्यसम्पदः॥ ५०
इति शातातपप्रोक्तो विपाकः कर्म्मणामयम्।
शिष्याय शरभङ्गाय विनयात् परिपृच्छते॥ ५१

इति शातातपीये कर्म्मविपाकेऽगतिप्रायश्चित्तं नाम षष्ठोऽध्यायः॥ ६॥

लिखितसंहिता।

इष्टापूर्त्तौतु कर्त्तव्यो ब्राह्मणेन प्रयत्नतः।
इष्टेन लभते स्वर्गं पूर्त्ते मोक्षमवाप्नुयात्॥ १

एकाहमपि कर्त्तव्यं भूमिष्ठमुदकं शुभम्।
कुलानि तारयेत् सप्त यत्र गौर्वितृषा भवेत्॥ २

भूमिदानेन ये लोका गोदानेन च कीर्त्तिताः।
तल्लोकान् प्राप्नुयान्मर्त्त्यः पादपानां प्ररोपणे॥ ३

वापीकूपतड़ागानि देवतायतनानि च।
पतितान्युद्धरेद्यस्तु स पूर्त्तफलमश्नुते॥ ४

अग्निहोत्रं तपः सत्यं वेदानाञ्चैव पालनम्।
आतिथ्यं वैश्वदेवञ्च इष्टमित्यभिधीयते॥ ५

इष्टापूर्त्ते द्विजातीनां सामान्यो धर्म्म उच्यते।
अधिकारी भवेच्छूद्रः पूर्त्ते धर्म्मे न वैदिके॥ ६

यावदस्थि मनुष्यस्य गङ्गातोयेषु तिष्ठति।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते॥ ७

देवतानां पितॄणाञ्च जले दद्याज्जलाञ्जलिम्।
असंस्कृतमृतानाञ्च स्थले दद्याज्जलाञ्जलिम्॥ ८

एकादशाहे प्रेतस्य यस्य चोत्सृज्यते वृषः।
मुच्यते प्रेतलोकात्तु पितृलोकं स गच्छति॥ ९

एष्टव्या बहवः पुत्रा यद्यप्येको गयां व्रजेत्।
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत्॥ १०

कारागारस्थां प्रविष्टस्तु कदाचिन्निष्क्रमेद्यदि ।
हसन्ति तस्य भूतानि अन्योऽन्यं करताड़नैः ॥ ११
गयाशिरे तु यत्किञ्चिन्नाम्ना पिण्डन्तु निर्व्वपेत् ।
नरकस्थो दिवं याति स्वर्गस्थो मोक्षमाप्नुयात् ॥ १२
आत्मनो वा परस्यापि गयाक्षेत्रे यतस्ततः ।
यन्नाम्ना पातयेत् पिण्डं तं नयेद्ब्रह्म शाश्वतम् ॥ १३
लोहितो यस्तु वर्णेन शङ्खवर्णखुरस्तथा ।
लाङ्गुलशिरसोश्चैव स वै नीलवृषः स्मृतः ॥ १४
नवश्राद्धं त्रिपक्षे च द्वादशश्चैव मासिकम् ।
षण्मासौ चाब्दिकश्चैव श्राद्धान्येतानि षोड़श ॥ १५
यस्यैतानि न कुर्व्वीत एकोद्दिष्टानि षोड़श ।
पिशाचत्वं स्थिरं तस्य दत्तैः श्राद्धशतैरपि ॥ १६
सपिण्डीकरणादूर्द्धं प्रतिसंवत्सरं द्विजः ।
मातापित्रोः पृथक्कुर्य्यादेकोद्दिष्टं मृतेऽहनि ॥ १७
वर्षे वर्षे तु कर्त्तव्यं मातापित्रोस्तु सन्ततम् ।
अदैवं भोजयेच्छ्राद्धं पिण्डमेकन्तु निर्व्वपेत् ॥ १८
संक्रान्तावुपरागे च पर्व्वण्यपि महालये ।
निर्व्वाप्यास्तु त्रयः पिण्डा एकतस्तु क्षयेऽहनि ॥ १९
एकोद्दिष्टं परित्यज्य पार्व्वणं कुरुते द्विजः ।
अकृतं तद्विजानीयात् स नाम पितृघातकः ॥ २०
अमावस्यां क्षयो यस्य पितृपक्षेऽथवा यदि ।
सपिण्डीकरणादूर्द्धं तस्योक्तः पार्व्वणो विधिः ॥ २१
त्रिदण्डग्रहणादेव प्रेतत्वं नैव जायते ।
अहन्येकादशे प्राप्ते पार्व्वणन्तु विधीयते ॥ २२

यस्य संवत्सरादर्व्वाक् सपिण्डीकरणं स्मृतम्।
प्रत्यहं तत्सोदकुम्भं दद्यात् संवत्सरं द्विजः॥ २३
पत्या चैकेन कर्त्तव्यं सपिण्डीकरणं स्त्रियाः।
पितामह्यापि तत्तस्मिन् सत्येवन्तु क्षयेऽहनि॥ २४
तस्यां सत्यां प्रकर्त्तव्यं तस्या श्वश्रुति निश्चितम्॥ २५
विवाहे चैव निर्व्वृत्ते चतुर्थेऽहनि रात्रिषु।
एकत्वं सा गता भर्त्तुः पिण्डे गोत्रे च सूतके॥ २६
स्वगोत्राद्भ्रश्यते नारी उद्वाहात् सप्तमे पदे।
भर्त्तृगोत्रेण कर्त्तव्यं दानं पिण्डोदकक्रिया॥ २७
द्विमातुः पिण्डदानन्तु पिण्डे पिण्डे द्विनामतः।
षण्णां देयास्त्रयः पिण्डा एवं दाता न मुह्यति॥ २८
अथ चेन्मन्त्रविद्युक्तः शारीरैः पङ्क्तिदूषणैः।
अदोषं तत् यमः प्राह पङ्क्तिपावन एव सः॥ २९
अग्नौकरणशेषन्तु पितृपात्रे प्रदापयेत्।
प्रतिपाद्य पितृणाञ्च न दद्याद्वैश्वदैविके॥ ३०
अनग्निको यदा विप्रः श्राद्धं करोति पार्व्वणम्।
तत्र मातामहानाञ्च कर्त्तव्यमभयं सदा॥ ३१
अपुत्रा ये मृताः केचित् पुरुषा वा स्त्रियोऽपि वा।
तेभ्य एव प्रदातव्यमेकोद्दिष्टं न पार्व्वणम्॥ ३२
यस्मिन् राशिगते सूर्य्ये विपत्तिः स्याद्विजन्मनः।
तस्मिन्नहनि कर्त्तव्यं दानं पिण्डोदकक्रिया॥ ३३
वर्षवृद्ध्यभिषेकादि कर्त्तव्यमधिकेन तु।
अधिमासे तु पूर्व्वं स्याच्छ्राद्धं संवत्सरादपि॥ ३४

स एव हेयोद्दिष्टस्य येन केन तु कर्म्मणा।
अभिधानान्तरं कार्य्यं तत्रैवाह्नःकृतं भवेत्॥ ३५
शालाग्नौ पचते अन्नं लौकिकेनापि नित्यशः।
यस्मिन्नेव पचेदन्नं तस्मिन् होमो विधीयते॥ ३६
वैदिके लौकिके वापि नित्यं हुत्वा ह्यतन्द्रितः।
वैदिके स्वर्गमाप्नोति लौकिके हन्ति किल्विषम्॥ ३७
अग्नौ व्याहृतिभिः पूर्व्वं हुत्वा मन्त्रैस्तु शाकलैः।
संविभागन्तु भूतेभ्यस्ततोऽश्नीयादनग्निमान्॥ ३८
उच्छेषणन्तु नोत्तिष्ठेद्यावद्विप्रविसर्ज्जनम्।
ततो गृहबलिं कुर्य्यादिति धर्म्मो व्यवस्थितः॥ ३९
दर्भाः कृष्णाजिनं मन्त्रा ब्राह्मणस्य विशेषतः।
नैते निर्म्माल्यतां यान्ति योक्तव्यास्ते पुनः पुनः॥ ४०
पानमाचमनं कुर्य्यात् कुशपाणिः सदा द्विजः।
भुक्त्वा नोच्छिष्टतां याति एष एव विधिः सदा॥ ४१
पान आचमने चैव तर्पणे दैविके सदा।
कुशहस्तो न दुष्येत यथा पाणिस्तथा कुशः॥ ४२
वामपाणौ कुशान् कृत्वा दक्षिणेन उपस्पृशेत्।
विनाचमन्ति ये मूढ़ा रुधिरेणाचमन्ति ते॥ ४३
नीवीमध्येषु ये दर्भा ब्रह्मसूत्रेषु ये कृताः।
पवित्रांस्तान् विजानीयाद्यथा कायस्तथा कुशाः॥ ४४
पिण्डेःकृतास्तु ये दर्भा यैः कृतं पितृतर्पणम्।
मूत्रोच्छिष्टपुरीषञ्च तेषां त्यागो विधीयते॥ ४५
दैवपूर्व्वन्तु यच्छ्राद्धमदैवञ्चापि यद्भवेत्।
ब्रह्मचारी भवेत् तत्र कुर्य्याच्छ्राद्धन्तु पैतृकम्॥ ४६

PANCHADASI.

OF VIDYARANYA SWAMI.

Encyclopædia of Hindu Philo-y and Metaphysics.—a Master-to the Science of Religion Ren-d into English with Copious An-ions and a Biographical Sketch the Author. By Dr. DHOLE — Rs. 5-4

Vishnupuranam—It is the most ant and representative of all the nas having five characteristic is of Puranas, as Professor Wil-remarks. Complete in one me, nicely bound in cloth. Price 6 including postage.

Markandeya Puranam.—It is the entative of that class of Pura-which is called *Shaiva*. Its cele-ed Episode Chandi is held in highest reverence by the wor-pers of Shakti. Complete in one me, nicely bound in cloth. Price ding postage Rs. 8.

Kamandakiya Nitisara.—It is a l prose English translation with us notes and parallel passages of celebrated work on Hindu politics Rishi Kamandaki. It is a very and at the same time highly ming work. Complete in one me, nicely bound in cloth Price ding postage Rs. 5

Agni Puranam.—The rarest and most encyclopædic of all the nas; nicely bound in cloth in 2 mes. Price Rs. 12. including ge.

Harivamsha.—It is a sequel e Mahabharata, containing an nt of the Life and Family of Krishna. Price Rs. 10 including ge.

Mahanirvana Tantram.—The important and the authoritative of Hindu Theism A very rar Price Rs. 10, including postage.

GLEANINGS FROM INDIAN CLASSICS.

TALES OF IND.

Contains 18 of the best Tales have been written in Sanskrit uage. Each is a gem in itself. beautiful Tales cannot be found other Literature. Price Re. 1. ge extra.

PROPHETS OF IND.

INDIA'S Holy Land has been blessed by the births of successive Prophets—Prophets that came to shew mankind the path to heaven. Their lives and careers are great studies for mankind.

COMPLETE IN TWO VOLUMES

Printed in best style. Crown Octavo, Cloth-Bound. Price each Vol. Re. 1.

A HAND-BOOK OF

HINDU ASTROLOGY.

A KEY TO READ MAN'S DESTINY.

PAST, PRESENT AND FUTURE.

Reduced Price Re. 1/8.

HINDU METAPHYSICS.

BY M. N. DUTTA M.A., M.R.A.S.

AN entirely new work—never published before. It gives in a lucid and clear way an exposition of the most important Metaphysical Problems such as the Nature of the Deity—the Relation of Man to God and Nature, the Three Universal Tendencies of Nature, the Yoga or Communion with God. Abstruse philosophical subjects have been written in such a simple language that even an ordinary student will be able to understand them. First class printing and paper—a credit to the Native Press. Price Rs. 2/4 per V. P. P.

HINDU RELIGIONS.

IT is a re-print of the learned work of that great scholar, Professor H. H. Wilson. It contains an account of the various religious sects that are found all over India. It is full of learned researches and correct informations, collected from numerous Sanskrit works. Price Rs. 2-8 only.

Address:—40, Nayan Chand Dutt's Street, Calcutta.